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A fifteenth century icon of the Nativity of Christ, from the Cathedral of the Life-giving Trinity in the Trinity-St. Sergius Lavra.

THE CHRISTMAS MESSAGE

of PIMEN, Patriarch of Moscow and All Russia to the Hierarchs, Priests and All Faithful Children of the Russian Orthodox Church and Fellow-Countrymen Living beyond the Borders of Our Land

*Wisdom and Word and Power, Christ our God... was made man,
and so has won us back again... (from the 3rd troparion of the
first canticle of the Christmas canon).**

Almost two thousand years have passed since that unique and eternally blessed night on which, for us men and for our salvation, the Light of heaven illumined the world and the Sun of Divine Truth shone out upon the earth: the Saviour of the world, our Lord Jesus Christ, was born in Bethlehem.

One of the great fathers of the Church, St. John Chrysostom, says that the Day of the Birth of Christ is the most important of all feasts, the mother of all feasts, their origin and foundation... Because that for which the Old Testament patriarchs had so yearned, which the prophets had foretold and all righteous men had longed to behold, was all accomplished on the day of the Birth of Christ, God appeared on earth in the flesh and came to live among men.

Each passing year, the Holy Orthodox Church reverently and solemnly celebrates this greatest and most salutary

event: the Birth of our Lord God and Saviour Jesus Christ, and lovingly announces the good news to men: "...great is the mystery of godliness: God was manifest in the flesh..." (1 Tim. 3; 16), Who has made Himself the Son of Man in order to free human nature from the sin of our forefathers, from corruption and death, and to make us men the Sons of God, participators in His divinity and immortality, that people might acquire knowledge of God the Father Himself, for the Son of God, Jesus Christ, is the visible "brightness of his glory and the express image of his person" (Heb. 1, 3). "He that hath seen me hath seen the Father," said the Lord, "if ye had known Me, ye should have known my Father also" (Jn. 8, 19; 14, 7, 9).

Beloved in Christ, bishops, priests, worthy monks, devout men and women of the laity, dear fellow-countrymen and all children of our Church who live beyond the borders of our land, all faithful children of the Church!

With all my heart I wish you joy of this great and glad feast of Christmas.

How significant and instructive for us is this great event, so abounding in the love of God for mankind! What an infinity of wisdom and condescension is revealed to the world: the Source and Giver of life Himself, the Son of God, has taken part in our flesh and blood (Heb. 2, 14-16), in order to renew and to save humanity. When He came down to earth, the Lord Jesus Christ gave people His divine teaching and saving powers of life which he left for ever in the Church He founded, in that great and eternal source of the all-saving and healing grace of God. Beloved, let us with grateful love, in awe and trembling, glorify the Divine Babe born this day, and let us in spiritual wonder sing the hymns so dear to the Orthodox heart and so full of Christmas joy for the Christian soul: "Christ is born, give ye glory. Christ comes from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He has been glorified." (Irmos. Canticle One of the Christmas canon.)

I would also, beloved in the Lord, convey to you my good wishes for the coming New Year. I pray God for His most generous help in your lives, in your works and labours, in your zealous fulfilment of the Lord's commandments. As we rejoice in the Lord come down to earth, let us spend our life in unity of the faith and love, as children of the One God and brothers in Christ Jesus, our Lord. By the promptings of our believing hearts let us now offer to the Lord Jesus Christ our Saviour our ardent prayers that the New Year may for our beloved country be a time of peace, prosperity, calm work. May God's blessing rest on your families, your works and prayer, and on every good action.

Praying for peace throughout the world, we believe that peace will prevail, we stand guard over peace and, with the help of God, offer our careful

thoughts and efforts to contribute to a peaceful life amongst the peoples and to the solution of all international problems by peaceful means.

On this saving festival of Christmas, the festival of peace and love, we fervently exhort all Christians and people of goodwill to unity in the name of peace, collaboration between peoples, prosperity of all the peoples of the Earth.

Dear people of the Russian Orthodox flock who live outside the borders of our country, to you too we address a word of cordial greeting. May the love of the Russian Orthodox Church, and, for those of you who are Russian-born, of your great country, never grow cold in your hearts. May your spiritual ties with your Mother-Church and your mother-country grow stronger. Imbue your children with this love and confirm it by good example. By all means in your power carry out the ministry of reconciliation (2 Cor. 5, 18, 19), and seek to establish that peace among the peoples for which the world so longs. Have no part with them who spread hatred and resentment, recognise libel and deceit when you meet them, and may the Lord confirm you in righteousness and truth.

"Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2, 14).

Born in a stable and laid in a manger for our salvation, O Christ, our True God, have mercy upon us and redeem us, for Thou art good and lovest mankind.

**PIMEN,
Patriarch of Moscow
and All Russia**

Christmas Day 1971/1972
Moscow

*) This and all subsequent translations from the Orthodox Christmas canon are taken from "The Festal Menaion," Mother Mary and Kallistos Ware, London, 1969.



The Life and Work of the Russian Orthodox Church

The Report of the Locum Tenens of the Patriarchal See of Moscow, Metropolitan PIMEN of Krutitsy and Kolomna

Diocesan and Parish Life

Now I shall try to give a brief review of the activities of our diocesan bishops and parish clergy, the life of our parish communities. This is very directly related to the inner life of the Church, the sphere of the relationship—through the sacraments and grace—of individual members of the Church to God and of their mutual love in singleness of heart and mind. The basic goal and the appointed task of the Church is to educate people in Christian faith and morality and lead them to eternal salvation by showing them how to do their duty to God and man.

In the bishop, as in the heir of the Apostles, is vested the totality of pastoral power in his diocese. He is the first teacher of the faith, the preacher of Christian truth, the guardian of the healthful teaching of the Church against all heresies and false doctrines. In fulfilling the government of diocesan life, the bishop is bound according to canon law to care for the flock entrusted

to him both as a whole and as individuals (2 Tim. 4, 2).

All ruling bishops take part in the Supreme Government of the Church. They are called up in turn to serve for six months at the sessions of the Holy Synod.

Many bishops of our Church are most actively involved in the attempts to establish contacts with brother Orthodox and other Christian Churches, taking part in various theological conferences and working on synodal, inter-Orthodox and ecumenical commissions.

In the post-war period, particularly, Patriarch Aleksiy, the diocesan bishops and the parish priests all devoted enormous efforts and means to overcome the terrible consequences of war. Churches which had been destroyed or damaged were rebuilt or repaired, filled with icons, church furniture, vestments and prayer-books. All this involved vast, intensive labour, which was only brought to a successful conclusion thanks to the zeal of our believing people for the House of the Lord and to their readiness to make sacrifices. Over this period the Patriarch himself, with the help of the diocesan bishops, made great efforts to improve the order and beauty of the services and to achieve a high standard of singing in the choirs.

Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church have endeavoured all through the years of which we are speaking to see that episcopal sees were filled when necessary and without delay by men who came up to the canonical requirements, men with a sufficient theological grounding, devoted to the Holy Orthodox Church and irreproachable in their personal lives so that they might truly serve as a model of godliness and Christian virtues. Between 1945 and

Conclusion. See No. 1 for the first part of the speech.

1971, 129 bishops were consecrated in our Church.

Some dioceses have vicar-bishops who take part of the load from the shoulders of those diocesan bishops who, burdened by a great weight of various business, are tied principally by the direct part they must bear in the work of the organs of the Supreme Government of the Church. It is traditional that certain vicarii of the Moscow diocese are appointed to various episcopal posts in institutions of the Russian Orthodox Church abroad. In cases of great need, diocesan bishops may create diocesan councils of experienced clerics to help them in the direction of the affairs of their dioceses. The bishop's cares in organising his diocese are shared by the higher-ranking clergy appointed by the bishops themselves from among their most experienced priests.

Each diocese consists of parishes, the spiritual leaders of which are the parish priests, a senior priest being responsible for each particular church. These senior priests, as the primary assistants of the bishops, are invested with complete spiritual responsibility for everything within the bounds of their parishes. The circle of activities of the parish priest is extremely wide.

The "Enactment on the Government of the Russian Orthodox Church" adopted by the Local Council of 1945 also made the priest solely responsible for the financial and economic side of parish administration which, at that time, was complicated by the dislocation of parish life as a result both of the inner schisms by which the Church was then troubled, and of the war.

However, this arrangement for the organisation of parish life was found to be in contradiction to state legislation on religious cults which provides for the transferal of Church buildings and property for the exclusive use of those citizens who profess the relevant religion and who take responsibility for the maintenance of the said property and who must set up a committee, known as a "twenty," the members of which shall be registered by the organs of the state. In this connection, the Government of the USSR called the Patriarch's and the Synod's attention to the necessity of bringing the "Enactment

on the Government of the Russian Orthodox Church," into line with the legislation on cults. I think that it must be completely clear to all of us here that it is impossible for the "Enactment on the Government of the Russian Orthodox Church" to be at variance with the laws of our land. Of course, we are talking only of parishes situated on the territory of the Soviet Union. Neither was the decision adopted on this question by the Episcopal Council of 1961 contrary to the practice of the Russian Church of old, when the functions of the clergy did not include responsibility for Church property but their immediate task was the lively and strict celebration of Church services, the upbringing of their spiritual children in the discipline of the Church and the setting of an example in their personal life. Patriarch Aleksiy, at the Episcopal Council of 1961, had this to say about it: "The intelligent parish priest, if he be a reverend celebrant of Divine Worship and, extremely important, a man of irreproachable life, will always be able to maintain his authority in the parish. People will always lend a willing ear to his opinion, and he will be relieved that he is no longer burdened by economic cares but can give himself up altogether to the spiritual guidance of his flock."

In this way, the economic and financial functions passed into the hands of the parish community itself as represented by the parish council. The clergy were thus given the opportunity to concentrate all their strength on the spiritual guidance of their parish. As the spiritual guide of the parish, the senior priest is possessed of great pastoral authority. Members of the parish councils, like ordinary members of the congregation, see the priest as their spiritual father and pastor and turn to him for his advice and blessing on their plans both in their personal spiritual life and in their parish life in general.

We must say here that the children of our Church are distinguished by a deep love for the churches of God and care for their beauty. For this reason, our churches are well kept and well-attended, particularly on feast-days and days when we remember the departed. The clergy and the laity in the parish communities are linked by the spirit of

faith and by their common aspiration to maintain the purity of Orthodoxy and to act out in their lives the teaching of the Gospels. The consciousness of their responsibility for the fate of Orthodoxy encourages the laity to take an active part in the life of their Church.

I consider it timely now to mention certain aspects of our parish life to which Patriarch Aleksiy paid particular attention in his pastoral activities. First and foremost, this consists in the daily obligation to arrange the inner, spiritual peace and mutual accord of all members of the parish clergy and laity, according to the exhortation of St. Paul: "Let all your things be done with charity" (1 Cor. 16, 14). "Let no man seek his own, but every man another's wealth" (1 Cor. 10, 24).

Diocesan bishops cannot help but notice that it does occasionally happen that certain laymen, breaking the peace of those parishes to which they belong, do not hold their pastors in proper respect, and that also it does occasionally come about that certain representatives of our clergy, over-anxious for the outward things of this life, lower the dignity of their inner work of prayer and forget that the basis of their pastoral office is to be reverend in the celebration of the holy and salutary sacraments, decorous in the conduct of Divine Service, and an example to their flock in word and deed (1 Tim. 4, 12).

Foreign Foundations of the Russian Orthodox Church

As I have already said, the following parts of the Moscow Patriarchate are to be found outside the Soviet Union: the Autonomous Orthodox Church of Japan, the West European, Central European and Central and South American Patriarchal Exarchates, the Russian Orthodox Mission in Jerusalem. Apart from this, our Church includes the Orthodox parochial districts in Hungary, the Patriarchal parochial districts in Finland, the areas of parishes under the jurisdiction of the Moscow Patriarchate in the Orthodox Church of the USA, in Canada, the missions of the Russian Orthodox Church accredited to the Patriarch of Antioch and All the East at Damascus, to the World Council of



The Locum Tenens of the Patriarchal Throne Metropolitan Pimen Izvekov of Krutitsy and Kolomna and the Chairman of the Editorial and Publishing Department of the Moscow Patriarchate Bishop Pitirim Nechayev of Volokolamsk with the delegation from the Ethiopian Church.

Churches at Geneva, to the Christian Peace Conference in Prague, the *podvorya** in Beirut, Belgrade and Sofia, as well as a number of isolated parishes in various countries throughout the world.

Contacts between the foreign foundations of the Russian Orthodox Church and the Supreme Government of the Church are effected by the Synodal Department of External Church Relations, the Chairman of which acts directly as bishop of those without their own episcopal leadership. The Department of External Church Relations was formed by a decision of the Holy Synod of the Russian Orthodox Church on the 4th of April, 1946. Apart from relations with foundations of the Moscow Patriarchate abroad it is also called upon to effect

*) *Podvoriya* plural of *podvoriye*. Originally a piece of city property owned by an outside owner (frequently the filial of a monastery), now often applied to a church given over to the use of a foreign Church as though it were its property and served by a representative of that Church. *Tr.*

contacts between our Church and the Local Orthodox Churches of other countries, with other Churches and religious associations, with ecumenical organisations, with institutions representing non-Christian religions, with international non-governmental and social organisations engaged in questions of the establishment, the preservation, and the consolidation of international peace. As I have already mentioned, in accordance with the decision of the Episcopal Council of 1961 the Chairman of the Department is also ex-officio a permanent member of the Holy Synod. This post has now been occupied for more than ten years by His Eminence Metropolitan Nikodim of Leningrad and Novgorod.

Monastic Life

By devoting their whole life to the service of God, the religious serve the Church as an example of Christian well-doing. In the Russian Orthodox Church there are devout Christians who have chosen for themselves the way of monastic obedience to Holy Church. We have several monasteries and convents in which the light of monastic asceticism, so dear to every Orthodox, burns on unquenchable. Among the monasteries I would like to make special mention of are: the Trinity-St. Sergius Lavra; the Pochayev Lavra of the Dormition; the Pskov-Pechery Monastery; the Zhirovits Monastery of the Dormition; the Odessa Monastery of the Dormition; the Vilnius Monastery of the Holy Spirit. Under the spiritual jurisdiction of the Patriarch of Constantinople is the Russian Monastery of the Megalomartyr Saint Panteleimon on the Holy Mountain of Athos. It is filled by monks from the monasteries of our Holy Church. Its spiritual significance for our Russian Orthodox Church was always very great. Among the convents I would name the Convent of the Protecting Veil and of St. Flor in Kiev, the Pyukhtitsy Convent of the Dormition, the Mukachev Convent of St. Nicholas, the Koretsk Convent of the Trinity in the region of Rovno. In the Holy Land we have the Convent of Gornaya, to whose sisterhood we regularly send nuns under obedience from our own home convents.

Monasteries come under the jurisdiction of their local diocesan bishops.

As a rule, our monasteries are of the cenobitic (common life) type. Apart from the guidance of pilgrims, the inhabitants of some of these monasteries work at icon-painting, make ritual vestments and engage in other skilled arts and crafts.

Religious Education

Care for the spiritual nourishment of our flock cannot be separated from the provision of the churches with theologically educated and worthy pastors. This is the task laid upon our theological schools, which are not only working on the preparation of personnel for the priesthood but also to produce candidates to succeed to our episcopal sees and future professors and teachers to be worthy representatives of Russian Orthodox theological learning and spiritual enlightenment. During the period under review among the graduates of our seminaries and academies 50 have become Bishops, 13 Doctors of Theology, 53 Masters of Theology, 811 Candidates of Theology,* dozens professors and teachers, and thousands parish priests.

Our seminaries and academies are called upon to preserve the best traditions and achievements of the Russian school of theology. Today we remember with gratitude all those of our rectors, professors and teachers now departed this life, who worked so zealously in the field of religious education.

As a result of serious creative work on contemporary theological problems, on pastoral theology and the service of peace, the theological thought of our Church is advancing steadily in the study of patristic theology and asceticism, of the history of the Church and of liturgiology, of problems of ecumenism and social service.

At the present moment we have two theological academies, the Moscow and Leningrad, and three seminaries, the

*) The terminology here may be confusing to the English-speaking reader. Very roughly it may be said that a Doctor's degree is equivalent to a full Doctorate in the European and older English sense, a Master's (or Magister's) degree equivalent to a Ph. D., and a Candidate's equivalent to a Master's degree. We use the word "theology" rather than "divinity" because it is etymologically closer to the Russian *bogoslovie*, a direct translation from the original Greek. *Tr.*

Odessa, the Leningrad and the Moscow. Students of these seminaries and academies are supplied with all that is needed for the successful study of theological subjects. It must be said that almost all the graduates of our seminaries and academies go on to enter the priesthood. In both the academies there are institutes of professorial stipendiates. The Moscow Theological Academy offers the possibility of three-year research scholarships.

Our parish priesthood also replenishes its forces from another source, the traditional practice of the bishop ordaining devout laymen who wish to devote themselves to the pastoral ministry. Such people also have the possibility of receiving a theological education at seminary or academy level by correspondence courses.

Our theological schools extend a welcome to people from other Orthodox Churches who come to us to receive or to improve their theological education: students from the Alexandrian, Antiochan, Georgian, Serbian, Roumanian, Bulgarian, Cypriot, Polish, Czechoslovak, Finnish, Japanese and Armenian Churches. In the Leningrad Theological Academy we also have students from the Orthodox and non-Chalcedonian Churches of India, Kenya, Tanzania, Uganda and Ethiopia.

It is with satisfaction that we note with what success the graduates of our theological academies who have passed on into the upper hierarchy, are now labouring for the good of their own Churches: the Antiochan, the Georgian, the Polish, the Czechoslovak. The Primate of the Polish Orthodox Church, Metropolitan Vasiliy, defended his Master's thesis at the Moscow Theological Academy and the Primate of the Czechoslovak Orthodox Church Metropolitan Dorotej—in the Leningrad Theological Academy.

Both academies have granted doctors degrees *honoris causa* to distinguished foreign churchmen, some of whom are honorary members of our academies.

The professors and teachers of our academies and seminaries play an active part in inter-Orthodox and ecumenical meetings, conferences and theological discussions both at home and abroad.

The management of our theological institutions is in the hands of the Education Committee of the Holy Synod, which is headed by Metropolitan Aleksi of Tallinn and Estonia.

Publishing

The Holy Synod has its own Editorial and Publishing Department, the Chairman of which is now Bishop Pitirim of Volokolamsk. The function of this Department includes airing questions of Church life and activities in ecclesiastical publications, the publication of studies on contemporary theological problems, acquainting the parish clergy and their congregations with the decisions of the Supreme Government of the Church and the publication of manuals of Divine Worship. A regular publication is *The Journal of the Moscow Patriarchate*, the monthly organ of our Church; annually we publish table and wall Church Calendars; other periodical publications are the scholarly symposium *Theological Studies* and collections of sermons. Editions of the Bible and of the New Testament with the Psalter were published in 1956 and the Bible again in 1970. The manuals on Divine Service include the "Sluzhebnyk" (Service book. *Tr.*), "Trebnik" (a manual of prayers for various occasions. *Tr.*), the "Typikon" (a XIV—XV century manual describing the way in which the full offices for the various cycles of Church festivals are combined, primarily for monastic use. *Tr.*), the "Psalter," the "Menaion" (the services for the fixed feasts and Saints' days, including Christmas and Epiphany. *Tr.*), the "Chasoslov" (horologion, book of hours. *Tr.*), the "Oktoechus" (eight groups of offices, each covering one complete week and set in order to one of the eight tones of Greek ecclesiastical music; the cycles begin with the first Sunday after Pentecost and are then repeated throughout the year until the following Lent. *Tr.*), services for particular feasts and Saints' days and prayer books in Russian and Ukrainian.* Now in print are a fifth,

*) Explanations in brackets compiled from "A Manual of Eastern Orthodox Prayers", Fellowship of Saint Alban and Saint Sergius, SPCK, London, 1968, p. 29, and "The Orthodox Church" by John Meyendorff, London, 1962, pp. 68-69. *Tr.*

posthumous volume of the works of His Holiness Patriarch Aleksiy and other publications. The Ukrainian, West European and Central European Exarchates, the Hungarian parochial districts of the Russian Orthodox Church and the Russian Orthodox parishes in the USA and Canada all have their own periodical publications: *Pravoslavnyi Visnik* in Ukrainian; *Messenger de l'exarchat du Patriarche Russe en Europe Occidentale* in French and Russian; *Die Stimme der Orthodoxie* in German; *The Church Chronicle* in Hungarian and *One Church* in English.

Economic Affairs

Amongst the Synodal Institutions is the Economic Management, headed by Archbishop Seraphim of Kursk and Belgorod. The basic function of the department is to provide the parishes of the Russian Orthodox Church with all they need. Attached to the Economic Management in Moscow is a workshop for making candles, church furniture and vessels, vestments, the regalia of bishops and clergy, priests' crosses, small crosses (always worn against the skin by the Orthodox laity beneath their clothes. *Tr.*), icons, incense and many other objects of ecclesiastic and religious significance. In certain dioceses, as, for instance, in Astrakhan, Irkutsk, Leningrad, Perm and others, there are also diocesan candle workshops.

The competence of the Economic Management includes organising works on the repairing and restoration of churches, monasteries and other ecclesiastical buildings. In the period between the Councils a vast work of restoration was accomplished in the Trinity-St. Sergius Lavra, in churches and monasteries of particular interest for the history of Christianity in Russia or of particular architectural merit, and in the buildings occupied by our theological institutions of higher education.

All these activities of the Economic Management are financed from the common fund of the Church at the disposal of the Moscow Patriarchate, which is made up from the contributions of the diocesan offices and patriarchal *podvoriya*,* from selling products of the

workshops, but first and foremost from the voluntary contributions of the faithful.

Pensions

For the material security of the clergy and church workers who have had to leave their employment either for reasons of health or because of old age, the Holy Synod has, since 1948, incorporated a Pensions Committee, the Chairman of which is Protopresbyter Ioann Sobolev.

This Committee examines requests presented to them by the diocesan bishops for pensions and aid to the clergy and to hired workers and employees of Church organisations as well as to unemployable members of their families in case of the death or incapacity of their breadwinners. The amounts of such pensions and aid is decided according to the "Enactment on Pensions and Aids of the Russian Orthodox Church." The "Enactment" has been twice re-examined (in 1957 and 1970), each time in order to increase the volume of pensions and aids and to expand the circle of people entitled to them. With the introduction of a new "Enactment" at the beginning of last year there was a considerable increase in the amounts of pensions and aids to all categories of pensioners; not only the clergy now has the right to a pension, but also the hired staff employed by all the various institutions of the Moscow Patriarchate: in the diocesan offices, in the theological educational institutions, monasteries, candle workshops and in the manufacture of church furnishings and vessels. The pensions and aids allotted by the Pensions Committee are paid from the Pensions Fund of the Moscow Patriarchate, amassed from the yearly contributions of the diocesan offices and from the Pensions Funds of each diocese drawn from the voluntary contributions of parishioners and clergy.

To feed the aged is a high and sacred duty. And our Holy Church cares devotedly for worthy labourers and orphans, fulfilling the commandment laid on us by the Apostle Paul that the administration of this service is not just a matter of daily bread "but is abundant also by many thanksgivings unto God" (2 Cor. 9, 12).

*) *Podvoriya* pl. of *podvoriye*. See note p. 5

Milestones in the Life of the Church During the Period 1945-71

The period following on the Local Council of 1945, in general an extremely eventful one for the Russian Orthodox Church, was marked by several occurrences of outstanding significance. Thus in 1948, from June 8-18, we celebrated the 500th anniversary of the autocephaly of the Russian Orthodox Church, and on the same occasion called a Conference of Heads and representatives of Local Orthodox Churches. Foregathered in Moscow on this double occasion were the Heads and representatives of the Churches of Constantinople, Alexandria, Antioch, Georgia, Serbia, Roumania, Bulgaria, Hellas, Albania, Poland and of the Patriarchal Exarchate in Czechoslovakia. The Conference was attended by all the delegations of the Local Churches represented at the solemnities (with the exception of the delegation from the Church of Constantinople which had not been authorised to attend) and, in addition, the delegation from the Armenian Church. As we know, the Conference discussed the following questions: "The Vatican and the Orthodox Church," "The Anglican Episcopate," "The Church Calendar," "The Ecumenical Movement and the Orthodox Church," "The Situation of Slav Monks on Mount Athos," and on all these questions unanimous resolutions were duly passed.

Participants in the anniversary solemnities and the Conference adopted an "Address to Christians throughout the World," which was the first postwar document to express the position of the Orthodox Church as a whole on Christian service in the cause of peace among the nations.

In his closing speech to the Conference, Patriarch Aleksiy said: "This general Conference of ours should show all the ecclesiastical world that the Russian Church, in convening this Conference, had but one aim: to unite the Orthodox Churches in one spiritual bond... I venture to express the hope that this will not be our last Conference, not the last gathering of Orthodox Churches holding the same true faith, and I hope that this will prove to be only the first of many general gather-

ings of Orthodox Churches to discuss and decide questions now ripe for decision and of interest to our whole Church."

However, it was not until thirteen years later that God brought the representatives of the Local Orthodox Churches together again when the first Pan-Orthodox Conference was called on Rhodes Island.

On May 13, 1958, the 40th anniversary of the restoration of Patriarchal jurisdictions to the Russian Orthodox Church was solemnly celebrated in the Trinity-St. Sergius Lavra and in Moscow. At the invitation of Patriarch Aleksiy delegations from almost all the Local Orthodox Churches came to take part in these celebrations.

In the final Act signed by all those who had taken part the wish was expressed "...that this true unity of spirit in the bond of peace and in Christ should link and strengthen our Churches with their unceasing prayer for the peace of the world, and our peoples with their aspiration to see peace established throughout the world."

A remarkable event was the celebration of the fiftieth anniversary of Patriarch Aleksiy's episcopal ministry, which took place in July 1963. Heads and representatives of the Local Orthodox Churches and of many non-Orthodox Churches attended the solemnities. A communiqué was issued which stated: "The common evangelical foundation made this a fruitful meeting. As a result, these brotherly meetings brought those who took part in them to a realisation of the ecumenical significance of our gathering, to which the Russian Orthodox Church contributed by the way in which Divine Service was celebrated and the reverence with which the congregations attended, as well as by its friendly attitude in discussions on the faith..."

Those who took part in these meetings noted that in the defence of peace and for the preservation of peace throughout the world, they were prepared to welcome any and every initiative from whosoever it might originate. In the belief that the finger of God's Providence was manifested in all work in this cause, they expressed the hope that the efforts of people of good will would lead to the establishment of a lasting peace

on Earth, a peace without arms and without wars.

In May and June 1968 we celebrated one more outstanding event: the Fiftieth Anniversary of the restoration of Patriarchal jurisdiction in the Russian Orthodox Church. Heads and representatives of many Local Orthodox Churches and of non-Orthodox Churches and societies and ecumenical organisations took part in these solemnities. It was with particular joy that we welcomed the Blessed Patriarch of the Holy City of Jerusalem and All Palestine Benedict I on his first visit to our country. It was a real Pan-Christian forum, and it gave attentive ear to the world-wide witness of Orthodoxy. In the communiqué, all participants expressed their wish to follow in the path leading to unity of faith and to work for peace and friendship amongst the nations.

The Relations of the Russian Orthodox Church with Other Local Orthodox Churches

Even as our Lord Jesus Christ is the One Head of the Church (Col. 1, 18), so the Church, His Body (Col. 1, 24) should be one. The Orthodox Church, which now stretches across the face of the Earth, has from the beginning been a family of Local Churches equal in honour and in power, united in singleness of faith and by common principles of spiritual life and ecclesiastic structure. All Local Orthodox Churches are "one body, and one Spirit" (Eph. 4, 4), all "hold fast the profession of our faith without wavering" (Heb. 10, 23), all have "one Lord, one faith, one baptism" (Eph. 4, 5). This unity is constantly and closely conditioned by the canonic converse between Local Orthodox Sister-Churches which, as has already been said, is at once an expression of their unity and serves to consolidate that unity. Such converse contributes to the solution of inter-Orthodox problems, both those that have to do with the inner life of Holy Orthodoxy and those concerned with the Church's relations with other Churches and religious societies. They make more effective the service of the Orthodox Plenitude and of the separate Local Churches to the cause of international peace and friendship.

An important condition for the unity of the whole Orthodox Church is the acknowledgement of and respect for the rights, constitutions and lawful actions of each individual Local Church by all the other Local Churches.

The relationships of the Local Orthodox Churches between themselves are not invariably serene and unclouded. In the process of their development there do, on occasion, arise disagreements, misconceptions, misunderstandings. While preserving their unity of faith and full communion in the sacraments, the Local Orthodox Churches may still have their differences, of which history can show us a great many examples.

We considered this circumstance natural, in so far as it is a feature not of the Church triumphant in Heaven but of the Church as a wanderer upon the face of the Earth. The task laid upon our Local Orthodox Churches is to overcome their differences and to seek to reestablish mutual concord in the spirit of brotherly love and common responsibility to God. "In first principles—unity, in all that is secondary—freedom, in all things—love," we repeat, after Father Vikentiy Libinsky, the basic principle of relationships between the Local Orthodox Churches.

The Russian Orthodox Church is one of the Local Churches and, as such, holds sacred in Her relations with Her Sister-Churches the Apostle's exhortation "to keep the unity of the Spirit in the bond of peace" (Eph. 4, 3). By the Council of the Eastern Patriarchs, the Patriarch of Moscow and All Russia and all the countries of the North was allotted fifth place in the hierarchy of the Universal Church. Through all the centuries the Russian Orthodox Church has held sacred the interests of universal Orthodoxy. The influence of our Holy Church, with the authority of our Fatherland to back it, has always been exercised in support of peoples of our faith who, in distant and not so distant times, have been in unhappy subjection to other peoples of different faiths. Our Church has never sought to appropriate what did not belong to Her, but was always ready to give of Her own to suffering Orthodox brothers and sisters. Everybody knows that.

Speaking of inter-Orthodox relations, I feel it necessary first of all to mention those changes in ecclesiastical jurisdiction which have taken place during the period under review in our relations with certain parts of the Russian Orthodox Church and our relations with other Local Churches. I would call your attention to certain important decisions which have been implemented by the Supreme Government of our Church over this period which, in our opinion, have great positive significance for the whole of Orthodoxy. I am thinking of the Holy Synod's decision, reached after due consultation with the episcopate, to grant autocephaly to a number of Local Churches which had hitherto formed part of the Moscow Patriarchate and which came up to the canonic requirements for an independent existence, patently desirable for them by reason of the conditions of their existence: to the Polish Orthodox Church on June 22, 1948, to the Orthodox Church in Czechoslovakia on November 23, 1951, and to

the Orthodox Church in America on April 10, 1970.

Apart from this, certain changes took place over the same period in the canonic position of certain other Churches included in the Moscow Patriarchate. In this connection I would mention the decision of our Holy Synod of April 10, 1970, to grant autonomy to the Orthodox Church of Japan.

We rejoice that the constellation of Local Orthodox Churches has been increased due to the efforts of the Russian Orthodox Church in the active fulfilment of Her sacred service to God and man.

We would also note the decision adopted by our Holy Synod on April 30, 1957, to recognise the autonomy of the Finnish Orthodox Church, formerly a part of the Russian Orthodox Church.

In connection with the return of the Transcarpathian territories within the borders of our country, the Episcopal Council of the Serbian Orthodox Church has adopted a resolution to transfer the



The Vice-Chairman of the Council, Metropolitan Nikodim of Leningrad and Novgorod, conducting the sixth and final session of the Local Council.

Orthodox diocese of Mukachev to the jurisdiction of the Russian Orthodox Church. In 1946, the Serbian Church transferred its jurisdiction in Czechoslovakia to the Russian Orthodox Church. In their turn, in 1954, the parishes, priests, religious and higher-ranking clergy of the Moscow Patriarchate in Yugoslavia were transferred to the jurisdiction of the Serbian Orthodox Church; the congregation of the Russian Orthodox Church and the Convent of the Protecting Veil of the Mother of God on Bulgarian territory passed to the Bulgarian Orthodox Church; the Russian Church of St. Nicholas in Bucharest to the Roumanian Orthodox Church. In 1951, the churches and congregations of the Russian Orthodox Church long established on the territory of Czechoslovakia were placed under the jurisdiction of the Orthodox Church of Czechoslovakia. In 1957, the Valaam Monastery and the Convent at Lintulovo were transferred to the Finnish Autonomous Church.

The Local Council of the Russian Orthodox Church which took place in Moscow January-February 1945, attended by the Heads and representatives of many of the Autocephalous Churches, did much to consolidate brotherly relations between the Local Orthodox Churches which had been deprived of contact with one another all through the Second World War. The 1945 Council gave a real impulse to the reestablishment of the principle of *sobornost** in their relationship with one another.

The consolidation and improvement in the relations between the Russian Orthodox Church and Her Sister-Churches, together with the development of more frequent inter-Orthodox contacts in general, was greatly encouraged by Patriarch Aleksiy's frequent visits to these Churches in the company of his bishops and other servants of our Church.

In May 1945, Patriarch Aleksiy visited the Patriarchates of Alexandria, Antioch and Jerusalem. It was the first time a

Moscow Patriarch had set foot in the Holy Land; it was the first time that the Eastern Orthodox Patriarchs had received their northern brother in their residences situated within the confines of the Biblical world. The meetings between His Holiness Aleksiy of Moscow and Their Beatitudes Christophoros, Pope and Patriarch of Alexandria; Alexander, Patriarch of Antioch, and Timothy, Patriarch of Jerusalem, were of an exceptionally warm character.

In October 1945, Patriarch Aleksiy paid his first visit to the Head of the Georgian Orthodox Church. In Tbilisi the Catholicos-Patriarch of All Georgia Kallistrat gave Patriarch Aleksiy an extremely cordial reception.

The year 1946 marked the 1000th anniversary of the Holy Death of John of Ryla, the great Saint of the land of Bulgaria. To take part in the solemnities on this occasion Patriarch Aleksiy visited Bulgaria in May of that year. He was warmly welcomed by Metropolitan Stefan of Sofia, the Exarch of Bulgaria. Not long before this, thanks to the mediation of Patriarch Aleksiy, Patriarch Veniaminos of Constantinople had pronounced null and void the so-called "Bulgarian schism," and this circumstance increased the joy of the event. In May 1947, Patriarch Aleksiy paid a return visit to Patriarch Nikodim of Roumania. The remarkably friendly reception given to Patriarch Aleksiy and his companions in Roumania confirmed the traditionally fraternal relations between our two neighbouring Local Churches and proved a good augur for the further development of these relations.

In September 1957, Patriarch Aleksiy, on the invitation of the Bulgarian Patriarch Cyril, again visited Bulgaria to take part in the celebrations of the 80th anniversary of the Liberation of our Bulgarian brothers from foreign domination, a liberation accomplished with the heroic assistance of the Russian people.

In October 1957, Patriarch Aleksiy paid a return visit to the Serbian Patriarch Vikentiy in Yugoslavia. It was his first visit to our brother-Church of Serbia.

In November-December 1960, Patriarch Aleksiy went on a pilgrimage to the Holy Places of the East, in the

*) *Sobornost* (from Russian *sobor*, "assembly" or "Synod"). A term with no exact English equivalent, sometimes translated "conciliatory," to denote the quality needed for charitable collaboration. (Vide. "The Oxford Dictionary of the Christian Church," Ed. F. L. Cross, O. U. P., 1966, p. 1266 and J. M. P. No. 1, p. 26 for more detailed explanation.) Tr.

course of which he met and had friendly discussions with some of the Heads of several Local Orthodox Churches: in Cairo with the Pope and Patriarch of Alexandria Christophoros, and with the Archbishop of the Holy Mountain Sinai Porphyrios, in Damascus with Patriarch Theodosios VI of Antioch, and, in Jerusalem, with Patriarch Benedict I.

From Jerusalem the Patriarch proceeded to Istanbul. This was the first visit of a Moscow Patriarch to the Cathedral City of Constantinople. From Istanbul, Patriarch Aleksiy proceeded to Athens, again establishing a precedent by his visit to the Head of the Church of Hellas, Archbishop Theoclitos.

In May-June 1962, Patriarch Aleksiy undertook a new tour of the brother-Churches of Serbia, Roumania and Bulgaria, in the course of which he met the Serbian Patriarch German, the Roumanian Patriarch Justinian and the Bulgarian Patriarch Cyril.

In September 1964, Patriarch Aleksiy again visited Greece. He enjoyed brotherly converse with the Pope and Patriarch of Alexandria Christophoros II, with Patriarch Theodosios VI of Antioch and also with Archbishop Makarios of New Justinia and Cyprus, President of the Republic of Cyprus, and Archbishop Chrysostom of Athens and All Hellas.

Throughout this period, frequent and ever-welcome guests of the Holy Russian Orthodox Church were the Heads and representatives of other Local Orthodox Churches. This in its turn also contributed to the consolidation of the unity of and cooperation between the Plenitude of the Orthodox Church.

The podvoriya and missions of the Russian Orthodox Church and a number of other Local Orthodox Churches also play a useful part in the development of contacts and fraternal relations, acting as something in the nature of ecclesiastical embassies. I have in mind the podvoriya of the Alexandrian Church in Odessa, the Antiochan and Bulgarian podvoriya in Moscow, the mission of the Russian Orthodox Church accredited to the Patriarch of Antioch at Damascus, the Russian Orthodox parish of St. Aleksandr Nevskiy in Alexandria, the podvoriya of our Holy Church in Beirut, Belgrade and Sofia.

Here we must say a few words about the Pan-Orthodox Conferences.

In September 1961, a Pan-Orthodox Conference was convened on the Island of Rhodes, charged by the Local Orthodox Churches with the task of working out an agenda for a future Pan-Orthodox Council.

By a decision of our Holy Synod adopted May 10, 1962, a Commission of theologians, bishops, clergy and laity was convened to work out a catalogue of problems for discussion by the future Pan-Orthodox Council. This Commission, over the course of four and a half years, finally worked out drafts on every theme which, after examination and confirmation by the Holy Synod, will represent the official position of our Church on the respective questions in the catalogue.

In September 1963, also on Rhodes Island, another Pan-Orthodox Conference was held to examine questions connected with the Orthodox attitude to Roman Catholicism at that time. A resolution was passed approving the principle of theological discussions with the Roman Church on an equal basis and at equal levels.

In November 1964, the 3rd Rhodes Pan-Orthodox Conference was convened on the initiative of the Moscow Patriarchate to examine the relations of Orthodoxy to Anglicanism and Old Catholicism, and also to continue the study of the question of theological discussions with the Roman Catholic Church. Inter-Orthodox theological commissions were appointed to continue theological discussions with the Anglican and the Old Catholic Churches. A wish was expressed to cultivate further those brotherly relations already established with the ancient (non-Chalcedonian) Churches of the East.

The next Pan-Orthodox Conference was held in June 1968 at Geneva. This Conference gave preparatory consideration to questions for the Pan-Orthodox Council—the contemporary position and perspectives of relations between the Orthodox Church and the Roman Catholic, Anglican, Old Catholic, non-Chalcedonian and Lutheran Churches, and also with the World Council of Churches. The Conference instituted a preparatory commission for the Holy and

Great Council of the Orthodox Church, and an inter-Orthodox theological commission to carry on discussions with the non-Chalcedonian Churches of the East.

The Holy Synod of the Russian Orthodox Church appointed competent representatives to all these inter-Orthodox commissions.

I consider it essential here to enter in rather more detail into the problem—of cardinal importance for all Orthodoxy—of the convening of the Holy and Great Pan-Orthodox Council. We all agree that there are more than enough problems for such a Council to work upon. At the same time, I believe, and everybody I am sure will agree with me, that the success of so complex and laborious an undertaking depends entirely on the quality of preparation. I am thinking both of the careful elaboration of the programme of the Council and the organisational side, and of the readiness and ability of the Local Churches themselves to bear their parts in it. If the first part is being taken care of by the inter-Orthodox preparatory commission, the second depends altogether upon the character of the relations of the Local Orthodox Churches among themselves. We are aware that, for the present, there are certain problems which are poisoning relations between Local Orthodox Churches. They are problems the solution of which depends upon the maturity of thought and the good will of individual servants of these Churches. To air such questions as these at the Holy and Great Pan-Orthodox Council would lead to the breakdown of this undertaking, essential as it is to the whole Orthodox Church. This none of us who have any feeling of responsibility for Holy Church can allow. And so, if we desire the successful convening of our Holy and Great Council, we should take a very serious look at the problems which today introduce discord into our midst.

In June 1963 on the Holy Mountain at Athos the thousandth anniversary of the foundation of its most ancient monastery, the Great Lavra of St. Athanasius, was solemnly commemorated. On this occasion, delegations from many Local Orthodox Churches arrived at the Holy Mountain, including a delegation from the Russian Orthodox Church led

by Archbishop Nikodim of Yaroslavl and Rostov.

An important question which came up for discussion by the Heads and representatives of the Local Orthodox Churches on this occasion was the problem of the situation of the non-Greek monasteries on the Holy Mountain. As we know, the Holy Mountain has always exercised a great influence on the monastic life and spiritual culture of the Russian Orthodox Church. The first Russian Monastery of the Most Holy Theotokos "Ksilurgu" on Mt. Athos was founded in the mid-XI century. The history of the Russian Monastery of St. Panteleimon goes back to the XII century. Yet, over the last few decades, artificial measures of the civil power have limited the entry to Athos of non-Greek monks, including monks from the fold of the Russian Orthodox Church, and have brought hardship upon the non-Greek monasteries because of the extreme decrease in the numbers of their inhabitants. This was the subject discussed between the guests and the spiritual head of the monasteries of Athos, Patriarch Athenagoras. It must be noted that since then there has been very little progress in the Athos question. Only a small group of monks of the Russian Orthodox Church have been privileged in all this time to join the ranks of the far from numerous Russian brotherhood in the Monastery of Saint Panteleimon on Athos. The limitations and difficulties set about their entering Athos and the acceptance of new, lay brothers and monks into the non-Greek monasteries continue in force, as has been rightly pointed out in a joint statement signed by His Holiness the Bulgarian Patriarch Cyril and the Locum Tenens of the Throne of the Moscow Patriarchate dated June 8, 1970.

Here it would be appropriate to mention the revival of an ancient and pious tradition in the life of our Holy Church. Ten years ago it again became possible for our bishops, priests and laymen to go on pilgrimage to the Holy Places of the East. This pilgrimage to places of biblical associations and to the land hallowed by Christ the Saviour Himself, His life there, sufferings, death and Resurrection, to the places where the Apostles preached and to the sacred

relics of the Undivided Church, and also to the Holy Mountain of Athos, serve to enrich the spiritual life of our Russian Orthodox Church and to strengthen the fraternal links that bind Her to the Ancient Churches of the East and to the Church of Hellas.

To conclude this review I consider it essential to assure you all that the Supreme Government of the Russian Orthodox Church will in future continue irreproachably to observe the principles of Orthodox unity in its relations with other Local Churches while strictly preserving the dignity and honour of the Moscow Patriarchate and safeguarding its canonic rights in the family of Local Orthodox Churches.

The Russian Orthodox Church and non-Orthodox Confessions; Ecumenism

The period under review was a time of hitherto unheard of development in the relations between the Russian Orthodox Church and non-Orthodox Churches and religious societies. While remaining unshakably founded in the principles of Orthodox doctrine, the Russian Orthodox Church has lovingly borne witness before the non-Orthodox world to the faith of the Ancient Undivided Church, joyfully responding to every manifestation of interest in patristic theology, liturgiology and the traditions of Orthodox spiritual life.

At the same time, our relations with the non-Orthodox world serve also to our own enrichment. We learn about the life and work of the non-Orthodox Churches and religious societies, about their doctrinal peculiarities and theological trends, of the practice of their highly developed service to society.

To fulfil the prayer of Christ the Saviour "that they all may be one" (Jn. 17, 21), our churchmen cooperate in the ecumenical field with their non-Orthodox brethren with inspiration and hope. We appreciate the fraternal character of the relations which have come into being between our Church and the Roman Catholic Church, the ancient Churches of the East (the Armenian, Coptic, Ethiopian, Syrian and Syrian Jacobites), with the Anglican and Old Catholic Confessions, with the Lutheran, Reformed, Evangelical and Methodist

Churches of many countries and with other Protestant Churches and societies.

An important field of our ecumenical work is our cooperation with the World Council of Churches of which the Russian Orthodox Church has been a member since 1961. Our Church is a member of the Conference of European Churches and of the Christian Peace Conference. We maintain contacts with many continental and national ecumenical councils.

All this forms a very extensive, intensive, useful and interesting sphere of the work of the Russian Orthodox Church and will be recounted in detail in a separate report.

The Peace-Making Service of the Russian Orthodox Church

An important sphere of the activity of the Russian Orthodox Church which She fulfils, in accordance with the teaching of Christ the Saviour, with all zeal, is the championing of international peace and justice. The Council will later hear a special report on the peace-making activities of our Church. Having passed through the Second World War together with all our people, the Russian Orthodox Church is anxious to prevent a repetition of the sacrifices brought at that time. Soon after the end of that war, when the spectre of a new World War arose before us, our Church raised Her voice to preach peace among the nations and embraced the cause of peace as one of Her most important daily tasks: the many calls to peace, the letters and exhortations of Her Primate Patriarch Aleksiy addressed to Christians throughout the world, to the Heads of Local Orthodox Churches, to many inter-Christian conferences; our bishops' frequent calls for peace in their speeches at the World Peace Council, in the Soviet Peace Committee, at various congresses, in the religious press; the part played by representatives of the Russian Orthodox Church, Her priests and laymen in the peace movements and at the meetings of various public figures, particularly in the purposeful work of the Christian Peace Conference; the organisation by our Church, in 1952 and 1969, of two conferences of representatives of all the Churches and

religious societies of the Soviet Union at the Trinity-St. Sergius Lavra to uphold the cause of peace; the generous monetary contributions of our Church to the Soviet Peace Fund. Here is the far from full enumeration of our Church's care for the establishment and consolidation of world peace. We Orthodox Christians are in duty bound to act thus for conscience's sake, for it is our duty to care for the well-being and happiness of people. Praying daily for the peace of the world, we consider ourselves called to give practical help to all the peaceful initiatives of the Soviet Government and of our society, and also to international peace-making movements, invariably bearing witness to the fact that "God hath called us to peace" (1 Cor. 7, 15).

It seems to us particularly urgent that we should work in the service of peace at this time, when the outbreak of a new world war is not yet an eliminated possibility and while blood continues to flow in the lands of Vietnam, Laos and Cambodia and the Arab people to suffer in the Middle East.

I consider it my duty to appeal to all those attending our Venerable Local Council to pray still harder to the Lord of the Universe for the peace of the world, in unity of word and unity of

heart to implore the All-Merciful God to still enmity and to put to shame the enemies of peace who may yet plunge humanity into a fresh catastrophe, and also to work unremittingly for the consolidation of peace and justice in cooperation with all men of good will.

The peace work of our bishops, priests and laity is inextricably bound up with our patriotic service, which has contributed a particular and vivid page in the annals of the Russian Orthodox Church over the period that we have been reviewing. Our Church was always with the people. She has always shared their interests. For that reason She has, from the beginning, given Her blessing to feats of battle and honoured the memory of the defenders of Her Motherland, struggled for the unity of our country and contributed to the process of its development. The history of our Church is studded with examples of services to Her country. The patriotic traditions of the Russian Orthodox Church were clearly and convincingly demonstrated in the years of the Second World War of 1941-1945. This ecclesiastical patriotic movement was headed by that great Elder of the Church, Patriarch Sergiy. By word and deed he called upon the bishops, priests and laity to do their duty by their country and did much to further the laborious struggle of our people against a malicious and barbaric foe.

After the death of Patriarch Sergiy, the leadership of the patriotic activity of the Russian Orthodox Church was taken over and continued by Patriarch Aleksiy. This work was highly appreciated by the Soviet Government, which honoured many representatives of the clergy and laity with decorations and medals. Patriarch Aleksiy himself was the recipient of four orders of the Red Banner of Labour for his social and patriotic work in the course of the Second World War and in the years immediately following.

Christian citizens of our country highly appreciate the worthy efforts of the Soviet Government to ensure the all-round progress of our socialist society and also its foreign policy, the aim of which is the establishment of a just and lasting peace and cooperation between the peoples of the world.



Metropolitan Antoni of Surozh and Bishop Pierre of Korsun (from right to left) during an interval between sessions of the Council.

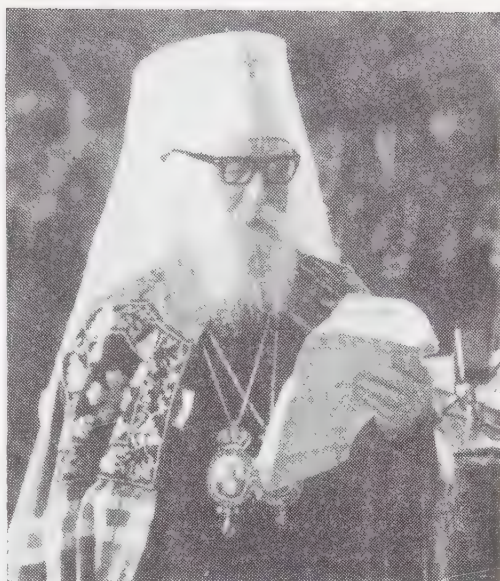
Your Holinesses, Your Beatitudes, Most Reverend Bishops, honourable Fathers and Brethren! Such, in general outline, has been the way of our Church over the period from January 1945 to the present time.

We should thank the most generous Giver of Life and the Head of the Body of the Church (Col. 1, 18) for His innumerable mercies to us sinners that He has poured out upon us over the course of these past years, and earnestly pray Him to strengthen our poor forces for the difficult service which lies before us, the service of His Church which is His Mystical Body, the fulness of Him that filleth all in all (Eph. 1, 23), our joining unto the Lord as one Spirit (1 Cor. 6, 17).

I assume that this present Venerable Local Council approves the activities of all branches of our Russian Orthodox Church in the period under review and will adopt resolutions to this effect, bearing upon the most important events in the life of our Church.

I have no doubt that the Venerable Local Council will approve the future, post-Council activity of the Russian Orthodox Church which, it is my firm conviction, should continue along the lines laid down by Patriarch Sergiy and Patriarch Aleksiy.

All of us bishops, clergy and laity of the Russian Orthodox Church are certain that, with the all-powerful help of God, our ecclesiastical life will continue after this Council to develop under favourable conditions. Holy Church will always remain a source of spiritual strength for the working of good and the struggle against sin, for those who would walk the way of salvation to eternal life. And the task of the Church hierarchy will always remain the conservation of the purity of the Orthodox Faith, the preservation of the clarity of the mind of the Church, the observance of Her grace-bestowing hierarchical and spiritual body of tradition and canonic law and, at the same time, the reconciling of



"The Venerable Local Council in singleness of mind, working the will of God, has expressed its own will in naming Thee, my Lord, the heir of the Primates of Moscow." From the address of congratulation to the newly-elected Patriarch delivered in the name of all members of the Local Council by Metropolitan Palladiy of Oryol and Bryansk, the senior hierarch of the Russian Orthodox Church according to consecration.

ecclesiastical rules and traditions with the needs of the Church and the requirements of the time.

May God grant success to our Venerable Local Council in the tasks we are called upon to accomplish. And may its acts prove pleasing to God and an acceptable contribution to the life and work of the Russian Orthodox Church, to the holy cause of Pan-Orthodox unity, to the development of the blessed spirit of the All-Christian ecumena and to the consolidation of equity and peace throughout the world!

May our all-powerful and blessed Father in Heaven direct the life of our Holy Church to the glory of His most Holy Name!

The Grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be with us all!



The Ecumenical Activities of the Russian Orthodox Church

The Report
of Metropolitan NIKODIM
of Leningrad and Novgorod
May 31, 1971

Your Most Reverend Grace,
Lord Locum Tenens of the Patriarchal
See of Moscow,
Venerable Assembly of the Consecrated
Local Council of our Holy Russian
Orthodox Church,
Revered Guests!

My task is to present to you, in brief, compressed and somewhat general terms, all that has been undertaken by the Moscow Patriarchate in the course of the last two and a half decades in its relations with those Christian Churches and confessions with which the Orthodox Church does not enjoy the full fellowship of intercommunion. Such contacts and activities we call ecumenical. This is a new word for us, one that came into use comparatively recently, but its meaning and significance speak not only of centuries of division between Christians, but also of the efforts of men of good will in the Church of Christ to heal the wounds of division upon the Body of Christ, so that the Church's rayment, the seamless robe of Christ, may not be rent, so that the prayer of the Saviour of the World for the unity of those who had been given Him may be realised now, in this world.

If we are to "remember the days of old," as the psalmist says, as well as days nearer to us in time, we shall see that what we today call ecumenism has been an inherent and active feature of Russian Church life for many centuries and that all it implies comes naturally to Russian Orthodox people, as to all true and faithful children of Holy Church.

Relationships between Orthodox Russians and Christians of other Churches have, since olden times, been deter-



mined by the characteristic national features of the Russian people: a profound and self-sacrificing love of country; an inborn aspiration to understand higher spiritual truth; the ability to combine self-respect with readiness to admit and correct faults; the ability to learn from other peoples, while avoiding both slavish imitation and undignified vanity; and the ability to share experience. So it is not to be wondered at if our ancestors, being of such a mind, were never prone to religious intolerance towards Western Christianity, in spite of the fact that, naturally, they could not help but hear rumours of disagreements and struggle between Rome and Byzantium. This calm and peaceable attitude to the Ecclesiastical West was long preserved in Ancient Rus, although this did not mean that our Christian people were entirely indifferent to the discord and divisions of the Church after the separation of

East and West which took place formally in 1054. I will here mention only the epistle of Ioann, Metropolitan of Kiev (1079-1089) in reply to that addressed to him by the antipope Clement III (1080-1100) which manifests sincere sorrow for the great Church schism which had just taken place and an ardent wish to reconcile the hostile parties. The spirit of true ecumenic endeavour breathes upon us from these ancient pages of Church History, from the hoar antiquity of our own distant past.... At the same time, in the West as in the land of Russia, signs of growing estrangement between various confessions gradually became more and more evident. Time increased mutual distrust and estrangement; while isolated attempts to restore unity led nowhere. Nevertheless, ecclesiastical contacts between the Russian Orthodox Church and the Roman-Catholic Church did continue over the following centuries. During the Muscovite Period we find in our own country responsible churchmen who were deeply imbued with what we today would call a true ecumenic spirit of love and peace. Such a one, for instance, was Saint Maksim Grek (1480-1556), who combined complete devotion to the Orthodox East with unprejudiced views on many aspects of the life of the Catholic West. With the rise of Protestantism in the XVI century, contacts began between Protestants and Orthodox Russian people. The attitude to Lutherans and representatives of the Reformed Church in Muscovite Russia is known to have been reasonably tolerant. In later times, in connection with the growing openness of Russian society to the Western world as a whole, examples of broader ecumenical thinking are seen to multiply. One of the most steadfast defenders of Orthodoxy during the period of decisive struggle against Uniat practice, the Metropolitan of Kiev Pyotr Mogila (1597-1647), was at the same time an apologist for the restoration of unity of confession in a divided Christianity. The Holy Hierarch Dmitriy of Rostov (1651-1709) held enlightened and conciliatory opinions on the best manifestations of non-Orthodox Christianity.

In the XVIII century there was a significant increase in contacts between

the Russian Church and Christians in the West. In Russia, certain positive features of the Western system of religious education were assimilated. In connection with this, we should mention the activities of Metropolitan Stefan Yavorsky of Ryazan (1658-1722). Metropolitan Platon Levshin of Moscow (1737-1811), a wise and enlightened hierarch, combined fidelity to Holy Orthodoxy with a gentle, warm-hearted attitude to the whole of the Christian brotherhood. Metropolitan Platon was the first Russian hierarch to enter into direct relations with the Anglican Church. A profoundly Christian exposition of the problems inherent in the relationship between Orthodoxy and Roman Catholicism was given by the Metropolitan of Moscow, Filaret Drozdov (1783-1867). A convinced supporter of the development of fraternal relations with non-Orthodox Christians was Platon Gorodetsky, Metropolitan of Kiev (1803-1891) who coined that most happy phrase: "Our earthly dividing walls [by which he meant confessional differences] do not reach up as far as heaven." All the life and work of Antony Vadkovsky, Metropolitan of Saint-Petersburg and Ladoga (1846-1912), who for many years conducted relations between the Russian Church and other Christian Churches and Confessions, was instinct with the spirit of love and peace. It was during this period that there took place an historic exchange of opinions between the Heads of Local Orthodox Churches about questions bearing on the relations between Orthodoxy and those "two great branches of Western Christianity, the Roman Catholic and the Protestant Church." In two circular letters issued by the Most Holy Synod of the Russian Orthodox Church (1903-1904) opinions were expressed on the essential nature of genuine Christian Unity and on ways and means to forward its possible attainment. An active advocate of Christian Unity was Patriarch Tikhon of Moscow (1865-1925). A most distinguished part in working out an approach to the problem of relationships with the non-Orthodox world was played by Patriarch Sergiy of Moscow (1867-1944). As the de facto head of the Russian Church from 1925 onwards, he felt with the sensitive heart of First Bishop of

our Local Church, how necessary it was that our bishops and clergy should pay heed to those humanistic-ecumenical trends and attitudes which have penetrated so deeply into the psychology of our Orthodox Christians during the post-revolutionary period.

The new conditions of the Church's life in a society, the avowed aim of which is the radical reappraisal and humanisation of contacts and relations between man and man, have produced not so much an exterior change of a type subject to scientific theological analysis but rather an interior, almost subconscious "reevaluation of values"... the result of which is a more acute awareness of the brotherhood of all men of good will, irrespective of their personal fate or confessional adherence.

The Orthodox Christian, who, together with his whole nation has passed through an experience of the closest fraternal cooperation with people of different nationality, different upbringing, different religious or ideological convictions, and also through that furnace of hardships through which all our people had to pass in the defence of our Motherland in the days of the Second World War, has come to feel a deep need to pray for every human soul "in need of God's mercy and help." In this spirit, Patriarch Sergiy gave his blessing to pronouncing the burial rites over and praying for the souls of departed Christians of other confessions in our Churches. For this a special order of prayer is being instituted, one composed with Patriarch Sergiy's active cooperation, which differs comparatively little from that used at the burial of the Orthodox dead.

These facts and examples I have just cited show clearly that the Russian Orthodox Church, in the persons of many of Her most distinguished representatives, has long since embarked upon the road of Orthodox ecumenism, both in the sphere of scholarly theological opinions and in that of practical relationships with Christians of other confessions.

The ecumenical activity of Patriarch Sergiy was continued by His Holiness Patriarch Aleksey of Moscow (1877-1970), who attracted many hierarchs and other ministers and sons of the

Russian Orthodox Church to serve in this important sphere of ecclesiastical life. As the Locum Tenens of the Patriarchal See of Moscow, His Eminence Metropolitan Pimen, has already mentioned in his address, responsibility for the practical realisation of contacts between the Russian Orthodox Church and non-Orthodox Christian Churches and confessions and ecumenical organisations devolves upon the Synodal Department of Church Foreign Relations, which has been in existence since April 1946.

We are convinced that scholarly, theological Orthodox ecumenism, alien as it is to all confessional extremism, in no way signifies an equalising attitude to all Christian confessions. It naturally follows that we should strive after such fraternal intercourse with Christians of other confessions, as should lead, in the process of our cooperation in the tasks of general Christian witness and ministry, to an increase of mutual harmony and knowledge and to the general enrichment of our spiritual experience to the end that, in the fulness of time, the whole Christian "oecumené" may inherit together the truth of the ancient undivided Church which will supply to those confessions who have fallen away from unity all things at present lost or lacking.

Relations with the Roman-Catholic Church

By the beginning of the XX century the attitude of the Russian Orthodox Church to the Roman Catholic Church already differed considerably from the rather widespread intolerance characteristic of religiously-minded circles of an earlier period. In spite of this, relations between the Russian Orthodox Church and the Roman-Catholic Church received their first real impulse to development only at the beginning of the Pontificate of Pope John XXIII (1958-1963), who created about the Roman See an atmosphere of friendliness towards non-Catholic Churches and confessions and who, shortly after his accession, issued a number of declarations calling for a peaceful regulation of life. As we know, observers from the Russian Orthodox Church were present at every

session of the Second Vatican Council. This fact bore witness to the opening up of relations between Rome and the Moscow Patriarchate. Noteworthy in this context is the decision of the Second Pan-Orthodox Conference which met on Rhodes Island in September-October 1963 that each Local Orthodox Church should act independently in the question of sending observers to the Second Vatican Council. At the same time, it was decided to invite the Roman Catholic Church to enter into a theological dialogue on a basis and under conditions of complete parity. This last decision was also discussed at the Third Pan-Orthodox Conference called on the initiative of the Russian Orthodox Church in November 1964 at Rhodes.

This Pan-Orthodox Conference decided that each Local Orthodox Church should be free, on its own initiative but not in the name of the whole of Orthodoxy, to continue and to develop fraternal relations with the Roman-Catholic Church, in the hope that by this means they might gradually neutralise still subsisting difficulties... Of particular importance for the development of relationships between the Roman-Catholic and the Russian Orthodox Churches and for their cooperation in the service of mankind was the decree "On Ecumenism" and the Council Constitution "On the Church in the Contemporary World." In general, the Second Vatican Council opened up a new and more auspicious period in relations between the Roman-Catholic Church and other Churches.

After the World Conference on "The Church and Society" (Geneva, July 1966) where I read a paper on the theme: "The Dialogue with the Roman-Catholics on Contemporary Christian Social Thought," emphasising the importance of the conciliatory and ecumenical aspects of this dialogue, it was decided in response to a proposal from the Catholic side to arrange a meeting between theologians of the Roman-Catholic and the Russian Orthodox Church to discuss Catholic Social thought, beginning from the encyclical of Pope Leo XIII "Rerum Novarum" (1891). Such a meeting took place in December 1967 in the Leningrad Theological Academy. The exchange of opinions was

interesting and, I believe, useful for both sides.

In December 1970 a second discussion between theologians of the Roman-Catholic and the Russian Orthodox Churches took place in the town of Bari. The theme of this debate was "The Role of the Christian in a Developing Society": problems of Christian asceticism and monasticism with their significance for Christian service to man; mutual connections between the life of the Church community and the human family as a whole; Christian cooperation in the attempt to bring about a more humane world and also the question of how to combine complete dedication to the teaching and cause of Christ with the duty of active cooperation with those who, while directing their labours to the creation of a more perfect society, do not share the Christian view of the world.

In October 1967, representatives of our Church were present at the Third World Catholic Congress of the Lay Apostolate at Rome. Distinguished representatives of the Roman-Catholic Church were the guests of our Russian Orthodox Church at the celebrations of the 50th anniversary of the episcopal ministry of Patriarch Aleksiy in July 1963 and of the 50th anniversary of the Restoration of the Patriarchate in the Russian Orthodox Church in May and June 1968. Further, His Eminence Cardinal John Willebrands shared in the mourning of our Church when he was delegated by His Holiness Pope Paul VI to assist, on the 21 April, 1970, at the obsequies of Patriarch Aleksiy.

I feel it incumbent upon me here to mention also the decision of Patriarch Aleksiy and of the Holy Synod of the 16 December, 1969, which, dictated by the concern of our Church for the souls of our brothers in Christ, allowed priests of the Moscow Patriarchate to administer the Grace of the Holy Sacraments to Catholics and Old Believers in cases of utmost spiritual need and when no priests of their own confession should be available, in so far as we share the same beliefs with regard to the Sacraments. A similar permission was granted in 1878 when the Synod of Constantinople included amongst the duties of Greek Orthodox Priests the admin-

istration of the Sacraments to Armenians in cases when these latter were without their own churches and priests.

We should likewise not neglect to mention those fraternal relations that we maintain with the leaders of many national Catholic formations. For instance, we enjoy traditionally cordial relations with the bishops and clergy of the Roman-Catholic dioceses on the territory of our own land. We have friendly contacts with the National Conference of Catholic bishops in the USA. Thus, in October 1969, in Fordis House near Saint Louis, a consultation took place between representatives of Christian Churches of the USSR and the USA which was attended by representatives of US Catholicism. The theme of the consultation was: "Christian Concern for the Limitation and Halting of the Arms Race." The delegation from the National Conference of Catholic Bishops of the USA also took part in a second discussion-meeting held in October 1970 in the Trinity-St. Sergius Lavra, where the subject of the talks was: "The Christian Contribution to the Construction of the World."

Whilst keeping strictly to the recommendations of the Third Pan-Orthodox Conference of 1964, confirmed by the decisions of the Fourth Pan-Orthodox Conference, which took place in Geneva in June 1968, the Russian Orthodox Church continues to cultivate friendly relations with the Roman-Catholic Church in the hopes that, on the one hand, this will contribute to the strengthening of brotherhood and mutual understanding between the great Churches of East and West and, on the other, will serve the blessed cause of peace on Earth.

Relations with the Ancient non-Chalcedonian Churches

In the last century a lively interest arose among the hierarchy and theologians of the Russian Orthodox Church in those Christian Churches which had become separated from Orthodoxy as a result of the Nestorian, Monophysite and Monothelitic disputes. The works of Bishop Porphyriy Uspensky in the study of the Coptic and Syrian Churches, of Professor V. V. Bolotov in the clar-

ification of certain peculiarities of the Ethiopian Church, studies devoted to the Armenian Apostolic Church, the results of the work of the Urmite Mission in Iran, etc., are not only interesting from the theological point of view, but are also a helpful guide to possible practical steps towards the restoration of that ecclesiastical unity throughout the East which was broken fifteen centuries before our time. In our days the urgency of this problem has received still wider recognition. The Conference of the Heads and representatives of the Autocephalous Orthodox Churches in Moscow in July 1948 produced materials which bore witness to the indisputable closeness of the non-Chalcedonian Churches to Orthodoxy and to a desire on the part of the Orthodox Church to restore full communion with them by means of laying bare the roots of the ancient division so as to come at the solution of this problem in a spirit of love and truth. As an example of the growing rapprochement between our Church and the non-Chalcedonian Eastern Churches we may cite the fact that representatives of the Armenian Apostolic Church have studied and received degrees at the Moscow Theological Academy and that even now there are students from the Churches of Ethiopia and Malabar at the Leningrad Theological Academy.

On the initiative of the delegation from the Russian Orthodox Church, a special section was introduced into the encyclical of the Third Pan-Orthodox Conference on Rhodes Island to the whole Orthodox Church addressed to the "venerable, ancient Churches of the East" and expressing brotherly love for those Churches. The Holy Synod appointed representatives of our Church to take part in the International Commission on Discussion with the non-Chalcedonian Churches.

Our theologians have taken part in three non-official consultations between Orthodox and non-Chalcedonian theologians within the framework of the World Council of Churches (in 1964 at Aarhus, in 1967 at Bristol and in 1970 at Genoa). The results of these meetings were approved by our Holy Synod.

The Russian Orthodox Church considers the Ancient Eastern Churches as

autocephalous on the grounds of their historical position and canonic structure. It respects their independence, reverences their piety, has no intention of interfering in their traditional rite of worship. In future consultations the Russian Orthodox Church will hold firmly to the conviction that the conciliar structure of the Church is of permanent validity and that Church Councils, particularly the Ecumenical Councils, have preserved and will in the future continue to preserve the truth according to the prompting and enlightenment of the Holy Spirit.

Here I should like to say a little more about the relations between our Church and the Apostolic Armenian Church, the See of the Primate Patriarch-Catholicos which is situated within the borders of our own country in Etchmiadzin. Friendly relations between the Russian Orthodox and the Armenian Churches have a long history. The postwar period was marked by the beginning of still closer relations between the Patriarchal Sees of Moscow and Etchmiadzin. A delegation of the

Apostolic Armenian Church, led by that great friend of the Russian Orthodox Church and distinguished worker for world peace the Primate Patriarch Catholicos of all Armenians Georg VI, was present at the solemnities commemorating the 500th anniversary of the autocephaly of the Russian Orthodox Church and at the Conference between leaders and representatives of Local Orthodox Churches which was held in Moscow on this occasion.

In August 1950 the Heads of three fraternal Churches—Aleksiy, Patriarch of Moscow and All Russia, Kallistrat, Catholicos-Patriarch of All Georgia and Georg VI, the Catholicos-Patriarch of all Armenians—having foregathered in Tbilisi, called upon Christians throughout the world to unite their forces in the common struggle against the threat of world-wide catastrophe, to uphold the Stockholm Appeal condemning atomic weapons and deploring the evils of the "cold war."

Delegations from the Russian Orthodox Church invariably take part in all the important events in the life of the



Honoured guests at the opening of the Local Council.

spiritual centre of the Apostolic Armenian Church. Representatives of our Church are also in constant brotherly contact with representatives of Apostolic Armenian Churches in other countries.

The successor of Patriarch-Catholicos Georg VI, His Holiness Vazgen I, continues to develop good and brotherly relations with the Russian Orthodox Church and the Russian Patriarchate responds with equal good will. His Holiness Vazgen I has more than once been the guest of our Church in Moscow and has taken part in many of our ecclesiastic solemnities.

During the period of which we are speaking, friendly relations have also been further developed between the Russian Orthodox Church and the Coptic Church. In the course of his two visits to Egypt, Patriarch Aleksiy had meetings with leading representatives of this Ancient Christian Church. In November 1960 during a meeting in Alexandria, the Coptic Patriarch Cyril VI and Patriarch Aleksiy expressed their mutual joy on the occasion of this meeting and intercourse and their confident hope in the development of fraternal ties between their two Churches. More than one visit to Moscow and to Cairo have since been exchanged between delegations of the Coptic and Russian Orthodox Churches, and have been marked by the participation of delegates in important ecclesiastical events.

Old-established brotherly relations exist between the Russian Orthodox Church and the Ethiopian Church. The period covered by this report is marked by lively personal contacts between hierarchs and theologians of the two fraternal Churches. In July 1959, during his official Moscow visit, the Emperor of Ethiopia Haile Sellassie I had a meeting with Patriarch Aleksiy. On this occasion the Emperor spoke of the necessity of strengthening the ties of friendship between the Ethiopian and the Russian Orthodox Churches. Archbishop Theophilos of Harar, for many years acting Primate and now Patriarch of the Ethiopian Church, has several times been the honoured guest of our Church. Delegations from the Russian Orthodox Church have often visited Addis Ababa. We are convinced that this development of friendly relations will contribute towards a rap-

prochement between our two Churches and to a strengthening of friendship and cooperation between the peoples of our country and Ethiopia.

Our Church maintains constant fraternal contacts with the Syrian Jacobite Church, now headed by His Holiness the Patriarch of Antioch and All the East Mar Jacob III.

For many years now there has been a lively relationship between the Russian Orthodox Church and the East Syrian Church which, according to tradition, was founded by the Apostle Thomas at Malabar on the Coast of India. This Church is now headed by His Beatitude the Catholicos of the East Vasilios Ougen I. The Syro-Malabar Church is very active in the accomplishment of its mission in its own country and in the ecumenical movement. It has theologians who are known throughout inter-Christian circles and is working towards a rapprochement with the Orthodox Church. Delegations from our two Churches have exchanged several visits. Theological discussions showing how very close are our doctrinal beliefs have taken place between theologians of the East Syrian Church and the Russian Church. Not long ago our theological schools welcomed a visit from the principal of the Theological College of the East Syrian Church in Kottayam Father Paul Vergeze, a distinguished theologian and ecumenist who read a cycle of lectures at the Moscow and Leningrad Theological Academies.

Relations with the Anglicanism

Relations between the Russian Orthodox Church and the Anglican Confession are traditionally friendly and full of good will. These relations are upheld with Anglican Churches in various parts of the world, though I shall here speak principally about our contacts with the Church of England, the historic centre of Anglicanism. Although there have been contacts between the Russian Orthodox Church and the Church of England for several centuries, it is only over the last thirty years that these have taken on a more regular nature. In September 1943 Cyril Garbett, Archbishop of York, visited Moscow and was hospitably received by His Holiness

Patriarch Sergiy. Among the important events of the period under review should be numbered the discussions between theologians of the Anglican Church and the Russian Orthodox Church in July 1956 in Moscow, and in July 1958 and November 1966 in Lambeth Palace, London. The Primate of the Church of England, the Archbishop of Canterbury Dr. Michael Ramsay, visited the Soviet Union in July-August 1962 and, in September 1964, Patriarch Aleksiy paid a return visit to Great Britain. This exchange of visits between the Heads of the two Churches was the first in the history of their relations. In 1958 and in 1968, representatives of the Russian Orthodox Church were present in the capacity of observers at the Lambeth Conferences, assemblies of bishops of the World Anglican Communion, and between the years 1958-1960 there took place an exchange of visits between representatives of each Church's monastic orders. As we know, in November 1964 at the Third Pan-Orthodox Conference on Rhodes Island, an Inter-Orthodox Theological Commission was founded to prepare a theological discussion with the Anglican Church. This Commission soon set to work. The Holy Synod has arranged for representatives of our Patriarchate to take part in it. The task of the Commission is to decide a great number of questions of principle, questions of a confessional, liturgic and canonic character.

Acquaintanceship with Anglicanism in its present state, which has been influenced to a considerable degree both by these two-sided discussions and by the exchange of opinions and information at the first session of the Inter-Orthodox Theological Commission for the preparation of a discussion with the Anglicans held from the 1st to the 15th of September 1966 in Belgrade, has faced our Church and theologians with a series of very complex problems. However, these problems are not put to us alone, but to all the Local Orthodox Churches taken together, in so far as they are all engaged upon preparation for a future Pan-Orthodox—Pan-Anglican theological dialogue.

At this juncture, life itself imperatively demands of the theologians of the Orthodox Church (and that means also

of the theologians of the Russian Orthodox Church, if, of course, we have a sufficient value for Her prestige in the eyes of the rest of Christianity as a whole) that they should cease to limit themselves to the mere repetition of very correct but not very definite phrases such as "Christians must unite on the foundation of the Ancient Undivided Church," and proceed, with humble confidence in God's help, to try to explain what exactly we mean by phrases of this sort. Here it would not be inappropriate to recall how, a full 76 years ago, Protopresbyter I. L. Yanyshchev wrote: "The stumbling-block here is that neither the Greeks nor we offer a scholarly answer to what lies behind this foundation" (from a letter from Protopresbyter I. Yanyshchev to A. A. Kireyev dated 16th October, 1895. Cf. "Materialy k istorii staro-katolicheskogo voprosa v Rossii" ["Materials on the History of the Old Catholic Question in Russia"]. SPb., 1912, pp. 11-12).

The questions which have to be decided on the basis of a careful study of the experience of the Ancient Undivided Church and, wherever necessary, with reference to the conciliar self-awareness of the Orthodox Universal Church today, are: dogmas and canons constituting the inviolable heritage received by the Orthodox Church from the Ancient Undivided Church, and differences in opinions on subjects proper to the sphere of faith and Church organisation, permissible within Orthodoxy itself; possible questions of "Economy" and concessions to non-Orthodox Churches that wish to attain unity of faith with the Orthodox while retaining a legitimate pluralism of opinion; questions where such Economy is not to be thought of; the permissibility of full communion with such Churches as accept everything that is accounted the inviolable heritage of the Ancient Undivided Church but which continue to insist on certain features which the Orthodox Church is not prepared to tolerate in its own inner life.

The answer to these questions should not be given in a general form and not on the basis of some single individual example, but precisely, in detail and in a strictly scholarly fashion. Naturally,

this will require years of thoughtful and concentrated work.

Apart from this, it is essential that we should undertake a profound study of those questions which, it appears, have not as yet been put in a wholly scientific fashion in our own dogmatic theology. Amongst such questions should be included Orthodox teaching on ecclesiology, on the priesthood, on the eucharistic sacrifice, on the sacraments.

Without a careful study of these problems, there can be no question of a fruitful theological discussion with Anglicanism, still less with the Protestant Churches, of, that is, what we have in mind is a discussion not merely intended to confirm friendly relations but directed from the very beginning towards the attainment in the future (albeit in the distant future) of oneness of faith. This must also be our approach with regard to the Old Catholics and other Christian confessions.

Relations with the Old Catholic Confessions

Russian theologians were present at the very first, one might say, the fundamental Old Catholic Congress which took place in September 1871 in Munich. The exchange of theological opinions between the Russian Orthodox and the Old Catholic commissions began in 1871 and continued until the beginning of the First World War. In 1948 the Russian Orthodox Church reopened official relations with the Church of the Old Catholic Union of Utrecht. I would like to make special mention here of the invariable and benevolent interest taken by the now retired Archbishop of Utrecht Dr. Andreas Rinkel in questions of the relations between Old Catholicism and Orthodoxy, the constant, sincere cordiality with which he received emissaries of the Russian Orthodox Church. It is with a feeling of profound satisfaction that we note the undoubted progress in these relations but, at the same time, it is our duty to point out the very considerable difficulties in our path. These difficulties are of a dogmatic and hagiological nature, canonic and liturgic. The solution to the problem of attaining complete concord in

faith and Church organisation between the Orthodox and the Old Catholics can only be arrived at with Orthodox completeness. At the same time it must be borne in mind that the Eastern understanding of full unity in the dogmas and on the basis of Church organisation as *sine qua non* conditions for full communion in the sacraments and particularly in the sacrament of the Holy Eucharist has acquired in Orthodox thinking the significance if not of dogma then at least of "a theologoumen accepted by All Orthodoxy." At all events, these most complex problems are now being studied by a special inter-Orthodox theological Commission in whose work representatives of the Russian Orthodox Church are bearing their part.

Relations with the Protestant Confessions

At this present time, the relations of the Russian Orthodox Church with Protestant confessions are many-sided and varied. These relations received a particular impulse in the 50's and 60's of the present century. At present we are in fraternal contact with many of the Lutheran, Evangelical, Reformed, Methodist and Baptist Churches and Confessions situated in various countries throughout the world. Often we effect these contacts through national ecumenical Christian Councils, though in many cases they also occur directly. First of all, it is with a feeling of satisfaction that we must note the sincere relations established between the Russian Orthodox Church and all the Protestant Churches and societies in our own country. Undoubtedly the fact that we all belong to the same family of Soviet peoples, inspired by the same great works for the well-being of our common Socialist Fatherland, does create closer links between Christians of various confessions. The friendly character of these relations is evident at all levels of inter-Church contact. We cooperate with one another in a brotherly spirit in the ecumenic sphere and in working for peace and friendship amongst all peoples of the Earth. To this work the Protestant Churches and societies of our country have — together

with their Orthodox, Armenian and Catholic brothers and with their brothers professing non-Christian religions — made lively contributions to two inter-religious peace conferences held at Zagorsk in 1952 and 1969.

Immediately after the end of the war, contacts were initiated between the Russian Orthodox Church and the Protestant Churches of East Germany (since October 1949 the German Democratic Republic) which have been constantly developing ever since. Meetings of official dignitaries of the Church and theologians, reports and lectures, publications in church journals, amongst others in the monthly journal published in the German language by our Central European Exarchate "Stimme der Orthodoxie" — all these have combined to cement the relationship of ecumenical brotherhood, friendship and cooperation between us and our Christian brothers in the German Democratic Republic.

In the early 50's, contacts were established with active members of the Evangelical Church of West Germany. Our first guest in Moscow was the President of the Evangelical Church in Hessen-Nassau Dr. Martin Niemöller, later to be honoured for his many-sided activities in the cause of peace by the Award of the International Lenin Peace Prize. In June-July 1954 a group of distinguished German Evangelists visited the Soviet Union under the leadership of the President of the Synod of the Evangelical Church Doctor Gustaf Heinemann, now President of the Federal Republic of Germany. Other delegations from the West German Evangelical Church also visited our country. Three times between 1955 and 1956 theologians and other representatives of our Church made return visits to West Germany, where they delivered lectures at the theological faculties of Bonn, Bethel and Wuppertal. Here I feel bound to mention the great contribution made to the establishment of friendly relations between the Evangelical Churches of West Germany and the Russian Orthodox Church by the distinguished Evangelical theologian, one of the founders of the Christian peace movement, Doctor Hans Ivand.

On the invitation of the Council of Evangelical Churches, a delegation from

the Russian Orthodox Church visited West Germany in October 1959 and its members held theological discussions with their German colleagues in the Evangelical Academy of Arnoldshain. The themes of these discussions were: "Church Tradition" and "Justification by Faith." In October 1963 these discussions were continued, this time in the Trinity-St. Sergius Lavra. Among the problems considered were "The Grace Inherent in Divine Worship" and "The *Sobornost* of the Church." Further, in March 1967, at H \ddot{o} chste, Odenwald, in the Federal Republic of Germany, there were talks on the themes of Christian understanding of reconciliation on a Biblical basis, in the practice of the Church and in the light of contemporary responsibility for the peace of the world. In September 1969, a fourth theological discussion was held in the Leningrad Theological Academy on the theme "Baptism and Baptised Persons' Service in the World." This year it is hoped to continue these theological meetings; they are interesting, fundamental and have a significant contribution to make to the inter-Christian confessional discussion as well as to the cause of international peace and cooperation.

Special mention should be made of the relations between the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland. In May 1959 theological meetings were initiated between representatives of our two Churches within the framework of the Finnish Ecumenical Council of Churches when, among other problems, those of *Sobornost* and the Unity of the Church in the New Testament were discussed at Javenpaia. In September 1965, on the joint invitation of Pavel, Archbishop of Karelia and All Finland and Doctor Martti Simoëkki, Archbishop of the Evangelical-Lutheran Church of Finland, a delegation from the Russian Orthodox Church paid a visit to the land of Suomi. During their stay they delivered several lectures on theological subjects. During the same month representatives of our Church took part in a new Orthodox-Lutheran conference in Javenpaia. In April and May of 1967 the Head of the Evangelical-Lutheran Church of Finland Archbishop Doctor Martti Simoëkki was our guest here.

In March 1970 an official theological discussion between representatives of the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church was arranged in the city of Turku. The Finnish delegation was led by Archbishop Dr. Martti Simoëkki. The subjects of these discussions were: "The Eucharist and Christian Unity" and "The Theological Basis of the Church's Work for Peace." The success of this meeting, which did much to encourage the development of mutual understanding and cooperation between our two Churches, allows us to hope for further progress in our relations and to look forward to the next theological conference due to take place this year.

The tradition of fraternal relations between the Russian Orthodox Church and the Evangelical-Lutheran Church of Denmark is one of long standing and has been confirmed by exchanges of delegations at a high level.

We have good relations with the Church of Sweden, with the Reformed Churches of Hungary, Holland, and France, with the Lutheran Churches of Hungary and Slovakia, with the United Church of Canada and with many other Protestant Churches and confessions.

Over the last ten years our Church has entered into cordial relations with the Church of the Brethren in the USA. On the initiative of Dr. Harold Ray, an active worker for the Church of the Brethren, a delegation from the Russian Orthodox Church visited several centres of this Church in August-September 1963 and exchanged views with its leaders on subjects of mutual interest. Ecumenical cooperation was developed further during a visit from a delegation of the Church of the Brethren to the Russian Orthodox Church in October 1963. In September-October 1967 we again received a delegation from the Church of the Brethren and held a theological discussion on the subject of "Christian Responsibility for Peace throughout the World".

In November-December 1967 a delegation of the Russian Orthodox Church paid a repeat visit to the Church of the Brethren during which theological discussions begun during their previous visit to the USSR were continued. Finally, in July 1969, a study group was

arranged among representatives of the Russian Orthodox Church and the Church of the Brethren in Geneva which covered a wide diaposon of questions touching on theological matters and on the service of the cause of peace. The contacts between these two Churches which have now been going on over a number of years have served to deepen the friendship between them and made a considerable contribution to Christian witness and the service of peace.

Relations with National, Continental and World Ecumenical, Christian and Confessional Councils

The Russian Orthodox Church's relations with ecumenical and confessional societies and organisations are devoted to making more effective the contribution of our Church to ecumenical work and to the cause of peace through cooperation with those Churches and Christians who constitute the membership of such societies. The Russian Church has direct relations with the Lutheran World Federation, the World Presbyterian Alliance, the World Methodist Council, the Baptist World Alliance and the World Student Christian Federation.

Our Russian Orthodox Church engages in exchanges of delegations, symposiums on theology and the preservation of peace, regular correspondence, and occasional meetings with leaders and representatives of national and regional Councils with headquarters in various countries of Europe, Asia, Africa, North and South America and Australia.

Here we must mention the two exchanges of delegations between the Christian Churches of the USSR and the Federal Council of the Churches of Christ in America which have taken place in the course of the last fifteen years: in March 1956 a delegation from the FCCC led by their President Doctor Eugene Blake, now the General Secretary of the World Council of Churches, visited the USSR on which occasion discussions took place between the American delegation and representatives of the Churches of the USSR on theological problems of contemporary interest and certain aspects of

the activity of these Churches in their service to the cause of world peace; in June of the same year the FCCC in America gave a fraternal reception to delegations of representatives of the Christian Churches of USSR, when the problems of morality, the exterior mission of the Churches and their service to the cause of peace, first raised in the Moscow talks earlier that year, were further discussed; in August/September 1962 a delegation led by the President of the Council Doctor Irwin Miller visited our country and again theological discussions took place on liturgical, exegetic and homiletic problems and on questions of the Church's service to society and the cause of peace. In February-March 1963, a delegation of representatives of the Christian Churches of the USSR again visited the USA. During this visit discussions were continued on the ecumenical tasks before the Churches, on ways and means by which the Churches might be of service to the cause of international peace, of the problems of Church and soci-

ety and parish life. These exchange visits and discussions encourage the growth of ecumenical brotherhood and contribute to the development of relations between the people of the USA and the USSR.

It is with profound satisfaction that we note the gradual consolidation of relations between the Russian Orthodox Church and the All-African Church Conference. We set a high value on the policy of this body which aims at activating the efforts of African Churches and Christians to consolidate the national independence and to promote the development of the states of this great continent. We desire to deepen the friendly relations we already enjoy with the fraternal Christian Churches of Africa and the All-African Church Conference and by doing this to forward the successful implementation of African Christianity's mission in Africa and throughout the world.

It is with sincere cordiality that we maintain our friendly relations with the East Asia Christian Conference and its



A brotherly atmosphere reigned among those present at the Local Council. On the photograph: members and guests of the Council on the stairs of the Lavra's Refectory Church.

leaders, as with many of its member-Churches. Our heartfelt sympathy goes out to those Christians of South-East Asia who understand all the evil which has come to their peoples and their continent through the heartless policy of the United States of America in Indo-China. We heartily wish to see an expeditious peace and the establishment of justice throughout the blood-soaked lands of Vietnam, Laos and Cambodia.

The Russian Orthodox Church has been a founder-member of the Conference of European Churches since 1959. The chief tasks of CEC are to further the constant and lively exchange of ecumenical experience between the Churches of the European countries, the mutual discussion between their representatives of present-day European problems, the search for ways and means by which Christians may make their contribution to the normalisation of the international situation in Europe, and the consolidation of efforts to deliver the peoples of Europe and of the whole world from the threat of atomic war.

We cannot affirm that the activities of the Conference of European Churches have always gone smoothly and successfully. Our participants have met with misunderstanding, indifference, prejudice and even hostility in matters concerning the service the Churches of Europe might render in our troublous times. These difficulties are understandable, for through Europe passes the watershed dividing the two social systems under which the Churches of Europe live and fulfil their mission. From the very beginning, the Russian Orthodox Church called on the European Churches in CEC to take a realistic view of everything and not to evade the duty of serving the consolidation of peace and cooperation amongst all the peoples of Europe. This was a difficult process. At the present time we may say with satisfaction, basing our conclusions particularly on the results of the recent VI Assembly of CEC in Nyborg, that this Conference is becoming more and more an association of Christian Churches which through its witness and its service furthers the development of the life of European Christianity, its active role in encouraging peaceful relations between the

European states, its service to international peace as a whole. We should like to hope that the future direction of the activities of the Conference of European Churches will stimulate the ecumenical and peace-making service of the Christian Churches of our European continent.

Relations with the World Council of Churches

The Russian Orthodox Church, ardently dedicated to the service of Christian unity, has watched very attentively over the ecumenical movement which first began to receive an organised form in the twenties of our present century.

Russian hierarchs and theologians noted that within the ecumenical movement, already in the first stage of the movement "Faith and Order," there were signs of too wide a pluralism in the sphere of doctrine, and also how active a part was played by the "extreme left", the radical trend of Protestantism. The Orthodox participants in the Lausanne Conference of 1927, which was attended by representatives of the Russian Orthodox Church, felt impelled, as we know, not only to refrain from voting for the adoption of the resulting documents, but to issue an official collective statement expressing the separate opinion of the Orthodox. The Orthodox participants announced that "any union should be based exclusively on the doctrine and common confession of the Ancient Undivided Church, on the Seven Ecumenical Councils and other resolutions of the first eight centuries".

At the Edinburgh "Faith and Order" Conference of 1937 no representatives of our Church were present, and the same was the case at the Utrecht Conference of 1938, at which a constitution was drafted for a new ecumenical organisation founded on a fusion of the movements "Faith and Order" and "Life and Work" and a temporary Council created entitled "The World Council of Churches".

Not long before the first General Assembly of the World Council of Churches which took place in 1948 in Amsterdam the Moscow Patriarchate received an invitation to take part in this Initial Assembly. As we know, this question was examined at the Moscow

Conference of Heads and representatives of Local Orthodox Churches which took place in July 1948, in the days of the celebration of the Fifth Centenary of the Autocephaly of the Russian Orthodox Church, and it was decided in the negative. What was behind this negative decision? First and foremost—the conviction of the Protestant majority within the ecumenical movement that all presently existing Churches without exception represent parts of the One Church of Christ, parts which had fallen away to a greater or lesser degree from the ideal of the Apostolic Church but which, nevertheless, still constitute the One Church, hallowed by the indwelling presence of the Lord Jesus Christ. For this reason, from their point of view, the task of the ecumenical movement is to work for friendly communion between Christians, including communion in the sacraments, so that they should come to a fuller understanding of their indestructible oneness in Christ. One of the consequences of this was seen as the creation of a kind of “ecumenical Super-Church”, to which the representatives of Orthodoxy naturally could not and cannot lend their consent under any conditions or circumstances whatsoever. Further the basis suggested for the World Council of Churches contained no reference to the dogma of the Holy Trinity, which was an unjustified dilution of true, God-loving Christian doctrine. Finally, open preaching of the “cold war” and the anti-Soviet attitude of influential figures in the ecumenical movement at that time did not facilitate the participation of the Russian Orthodox Church in the formal constitution of the World Council of Churches.

From the inception of the World Council of Churches in 1948, the Russian Orthodox Church set out to make a close study of its activities, especially in the sphere of “Faith and Order.” A formal correspondence was maintained between representatives of the World Council of Churches and of the Russian Orthodox Church and there was an exchange of printed materials. As these relations progressed, evidences of a more acceptable trend in the activities of the World Council of Churches gradually became more and more apparent.

First of all, the Russian Orthodox Church put a proper value on the report “The Church, the Churches, and the World Council of Churches” approved by the Central Committee of the World Council of Churches in 1950, a report which did much to clarify the question of the inter-confessional essence of the World Council of Churches. Of particular significance were the following theses of the “Toronto Statement”: “The World Council... does not prejudice the ecclesiological problem. There is room and space in the World Council for the ecclesiology of every Church which is ready to participate in the ecumenical conversation and which takes its stand on the Basis of the Council... No Church is obliged to change its ecclesiology as a consequence of membership in the World Council... which does not imply the acceptance of a specific doctrine concerning the nature of Church unity”.

These theses of the Toronto Statement, together with its definite declaration that “The World Council of Churches is not and will never become a Super-Church”, allayed those fears which were bound up with the predominantly Protestant approach to the problem of Christian unity within the ecumenical movement.

In February 1955, the Moscow Patriarchate submitted to leading figures in the World Council of Churches a detailed analysis of the materials circulated after the Evanston Assembly of the World Council (August 1954), in which we frankly pointed out both those theses which the Russian Orthodox Church saw as erroneous and those opinions we considered likely usefully to contribute to the unity of the Churches.

The process of rapprochement between the points of view of the Russian Orthodox Church and of the World Council of Churches was also helped on by the many personal contacts between their representatives and by specially arranged meetings... In August 1958 in Utrecht (Holland), the first official meeting took place during which the most important problems of relations between the World Council of Churches and the Russian Orthodox Church were discussed in a frank atmosphere and agreement was reached on a number of practical issues.

In August 1959, observers from the Russian Orthodox Church were invited to attend the meeting of the Central Committee of the WCC on Rhodes Island (Greece). This session unanimously approved the development of mutual relations between the World Council of Churches and the Russian Orthodox Church. The session also passed resolutions demanding the banning of atomic weapons and the cessation of tests and a number of other decisions on the subject of the peaceful settlement of acute problems of international relationships.

In August 1960 at Saint Andrews (Scotland) observers from the Russian Orthodox Church again attended the regular annual session of the Central Committee of the WCC. Apart from this, Russian Orthodox observers took part in the plenary session of the "Faith and Order" Commission and in a meeting of the Executive Committee of the WCC Commission of the Churches in International Affairs.

In December 1959 a delegation of leading members of the World Council of Churches led by the General Secretary visited the USSR. Members of this delegation were given the opportunity to gain a first-hand impression of the life of the Russian Orthodox Church. Questions of future relations between the Moscow Patriarchate and the WCC were discussed.

In November 1960 and in March 1961 the Chairman of the Moscow Patriarchate's Department of External Church Relations visited the headquarters of the World Council of Churches at Geneva, where he held discussions with the General Secretary of the WCC Doctor Visser't Hooft about the relationship between our Church and the World Council of Churches. A particular source of satisfaction was the understanding shown by members of the World Council of Churches for our position and the spirit of good will and cooperation. Another subject which came under discussion was how the Russian Orthodox Church would in future work together with the World Council of Churches if, in the case of affirmative decisions from Her own Spiritual Head and from the General Assembly of the World Council of Churches, She should become a member of the World Council of

Churches. The question of the Basis of the World Council of Churches was also discussed. It appeared that there was a good probability of the forthcoming General Assembly's approving the alteration in the Basis prepared by the session of the Central Committee of the WCC which met in St. Andrew's in 1960 in a direction more acceptable to the Orthodox, i. e., that the Basis should be expanded to include the idea of Christians' desire "to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit".

And indeed the Third Assembly of the World Council of Churches at New Delhi did accept the following amended text of the "Basis": "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit".

At the Third General Assembly of the World Council of Churches which took place from November 18 to December 6, 1961, in the capital of India New Delhi, the Russian Orthodox Church became a member of the World Council of Churches.

Naturally, the "entry" of any Local Orthodox Church into a fellowship of other, in part non-Orthodox Churches which have voluntarily decided to pool their forces for action in the ecumenical spirit cannot be looked upon as an act of the Church in the ecclesiological sense of the word, because there is not nor can there be between the Orthodox Church and non-Orthodox Christian communities that organic bond possible only in complete unity of faith and in the grace-bestowing life of the Church. That this is so indeed is clear from the very manner of "entry" into the World Council of Churches. All the Local Orthodox Churches (through the plenipotentiaries of their own Episcopates) announced their desire to join the World Council of Churches without any consultation whatsoever of a Pan-Orthodox character. The entry of the Russian Orthodox Church into the World Council of Churches was likewise discussed first by the Holy Synod and then, in July 1961, by the Council of



Saint Pimen the Great, an Eastern ascetic of the IV century — His Holiness Patriarch Pimen's celestial patron. (The icon is from the Moscow Church of Saint Pimen the Great).



une 5, 1971. The Eve of Trinity Sunday. His Holiness Patriarch 'imen's first visit to the Trinity-St. Sergius Lavra in his new apacity as Superior. The Patriarch is solemnly welcomed by epresentatives of the Lavra and the Moscow Theological Aca-
Jemy.



June 3, 1971. The Patriarchal Cathedral of the Epiphany — His Holiness Patriarch Pimen with the Metropolitans and senior hierarchs of the Russian Orthodox Church are celebrating a thanksgiving service at the end of the Divine Liturgy and the ceremony of the enthronement.



June 6, 1971. Trinity Sunday. His Holiness Patriarch Pimen with the Heads and representatives of the Orthodox Churches in the Cathedral of the Dormition in the Trinity — St. Sergius Lavra during Vespers. The hierarchs and priests all hold flowers in their hands—a symbol of Christian virtues.

Bishops of the Russian Orthodox Church, and was approved.

Over the last years, ecumenical circles seem to have rather lost interest in the problem of confessional unity. The more thoughtful representatives of Protestantism accept this fact comparatively calmly, almost as a fatal inevitability resulting from the vast pluralism of opinions amongst participants in the ecumenical movement. Amongst the less disciplined and less ecclesiastically inclined ecumenists one occasionally hears statements to the effect that inter-confessional differences are nothing but an "archaism" which interests no one. Conspicuous by its absence from the detailed catalogue of the WCC's functions contained in the project for a revised Constitution is all mention of oneness of faith as the goal of the ecumenical movement. This Orthodox opinion must regret.

On the other hand, in the sphere of practical activity over the years of the participation of the Russian Orthodox Church, the World Council of Churches has done much useful and important work, both in the formulation of a common Christian standpoint with regard to vitally important problems of contemporary society and in the sphere of practical efforts and steps undertaken in support of the forces of peace, for relaxation of international tension, and also in defence of the rights of peoples suffering from social injustice, racial discrimination, colonialism and aggression.

In 1964, after the Russian Orthodox Church had become a member of the ecumenical fellowship, Her Primate Patriarch Aleksiy paid a visit to the headquarters of the World Council of Churches in Geneva, where he was worthily received. After the Third Assembly, representatives of our Church at once began to take an active part in the work of the World Council of Churches. They began to serve on the central and many executive organs of the WCC (Commissions, Divisional and



His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, talking to the Exarch of the Ukraine, Metropolitan Filaret of Kiev and Galicia, during a break in the meeting.

Departmental Committees), and took part in various ecumenic gatherings, meetings, assemblies, conferences, sessions of executive organs and consultations. At the present time (after the Fourth Assembly of the WCC which took place in Uppsala in July 1968) the Russian Orthodox Council has seven seats in the Central Committee of the WCC and one on the Executive Committee.

Outstanding events in the life of the WCC in the period between the Third and the Fourth General Assemblies at which the Moscow Patriarchate was duly represented were the Fourth World Conference of the "Faith and Order" Commission in July 1963 in Montreal (Canada) and the World Conference "The Church and Society" in July 1966 in Geneva.

Representatives of the Russian Orthodox Church also attended the World Conference of the Commission of World Mission and Evangelism in Mexico City in December 1963.

Certain working meetings of the World Council of Churches were, on the initiation of the Russian Orthodox Church, held in the Soviet Union. Of the more important I will mention the meeting of the Executive Committee of the WCC in Odessa in February 1964. At this meeting the important statement "Christian Unity: the Present Stage" was formulated and adopted and a resolution passed on the "Problems and

Possibilities of Disarmament at the Present Time”.

In March 1962 the Holy Synod passed a resolution on the establishment of the Russian Orthodox Church's permanent representation at Geneva, where the World Council of Churches has its headquarters.

We attach particular importance to our participation in the division “Faith and Order”. Theologians of our Church are taking part in the work of this division. Twice now the most distinguished Christian theologians participating in the “Faith and Order” programme have foregathered at the Moscow Theological Academy.

Representatives of the Moscow Patriarchate play an active part in the work of the Commission of the Churches on International Affairs, the aim of which is to concentrate the attention of Christians on the dangers which threaten humanity in connection with crisis centres, continuing racial and colonialist oppression, the arms race. It calls on Christian Society to support the cause of peace, to strengthen universal security, to advocate just settlement of conflicts and peaceful coexistence and cooperation between states and peoples.

The Russian Orthodox Church through her permanent mission to the Council participated in the work of the Commission on “Equity and Peace”, a mixed Commission on problems of society, development and peace, from the moment of its institution by the World Council of Churches and the Papal Commission.

Ecumenism and Peace-Making

Without entering into a detailed examination of the peace-making activities of the Russian Orthodox Church—which will be dealt with in detail in the co-report of His Eminence Aleksiy, Metropolitan of Tallinn and Estonia—I shall merely note that the ecumenical and peace-making activities of our Church have always been closely interconnected. Thus, for instance, the Christian peace movement, in which the Russian Orthodox Church plays an active part, is ecumenical in character. By the very fact that it concentrates on the problems of peace-making, on the imper-

ative need for all Christians to devote themselves unreservedly to the cause of peace, the Christian peace movement is cementing that Christian brotherhood which is the only possible basis for the development of many-sided ecumenical cooperation. The inculcation of constant care for peace into Christian life and work also creates favourable conditions for profound theological discussion of general questions of mutual responsibility, witness and service.

In its turn the ecumenical sphere too, that is the sphere of inter-Christian brotherhood and cooperation, cannot stand aside from the most pressing problem of our day—the preservation and consolidation of peace on Earth. Representatives of our Church try to use all their ecumenical contacts to rally together the peace-making efforts of Christians of various confessions.

Conclusion

From all that we have said here it emerges that, over the 26 years which have elapsed since the Local Council of 1945, the ecumenical activities of the Russian Orthodox Church have held fast to the best traditions founded on the basis of many centuries of experience both in Her own inner life and in relations with Christians of other confessions. The inalterability of the fundamental policy of this activity is determined by our whole and uncompromising devotion to the conciliar principles of Holy Universal Orthodoxy, although we strive never to lose sight of our moral duty to do all we can to facilitate for other Christians the approach to that longed-for oneness of faith bequeathed to us by the Lord Jesus Christ. The awakening and development of ecumenical consciousness amongst Christians of various confessions moves along many different ways and is in general a thoroughly complex phenomenon. Here there are truly holy aspirations to genuine repentance, to deep renewal of heart, to enrichment from the treasures of true faith and a life of grace; but there are also and, unfortunately, not at all infrequently, elements of superficial fashion-consciousness, elements of hurried judgement and a tendency to draw arbitrary conclusions. All this puts us on our guard, makes it nec-

essary for us to show a calm spirit of reason, weigh every step, refrain from over-optimistic prognostications and still more from any idealisation of contemporary ecumenism, but equally to refrain from an exaggeratedly gloomy attitude and from pessimistic forecasts.

Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church always did their best to maintain just such a calm and circumspect attitude.

Over many years now the Russian Orthodox Church has with sincere joy been acting host to many of Her brethren who came as representatives of non-Orthodox Christian Churches, helping them to acquaint themselves with various aspects of Her life and, in Her turn, sending representatives at the fraternal invitations of these Churches. She maintains wide connections with the leaders and with friendly circles in many Churches and Christian societies.

Such many-sided ecumenical activity throughout the world and widespread contacts with our Christian brothers

combine to confirm that the Russian Orthodox Church is leading a normal existence and fulfilling Her mission.

In all these meetings and contacts we have rejoiced at the invariable atmosphere of mutual good will, frankness and respect. It is not surprising that in many cases such a fraternal atmosphere engenders the wish for closer mutual cooperation in the sphere of ecumenic relations or of work for peace, a wish which does not remain fruitless but which is every day more richly fulfilled in the life of our Church.

In conclusion, I should like to express the hope that the present Venerable Local Council will by its authoritative judgement give a new impulse to the further fruitful development and consolidation of the fraternal relations between the Moscow Patriarchate and Christians of other Churches and confessions and will, by its whole-hearted blessing, sanctify the laborious and responsible ecumenical work of our Local Holy Russian Orthodox Church.

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A Momentous Event in the Life of the Russian Orthodox Church

Members of the Council entered the Refectory Church of St. Sergius, made the sign of the cross and bowed before the altar, then passed on to take their places in the Council Chamber. The Locum Tenens of the Patriarchal Throne, the Council's Chairman, Metropolitan Pimen of Krutitsy and Kolomna, passed through the sanctuary.

The guests entered the Council Chamber through the West Door and the narthex.

To the left and right of the chancel stood two student choirs conducted by Abbot Matfey and M. Trofimchuk.

At six o'clock precisely the Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, vested in a flowing blue robe with large pall and mitre and preceded by a server bearing a taper and hypodeacons with two- and three-branched candlesticks, entered from the sanctuary of the Church of St. Sergius. Accompanying the Lord Locum Tenens were the Lavra's Archimandrites Varnava Kedrov and Serapion Fadeyev, Archdeacon Andrey Mazur of the Cathedral of St. Nicholas in Leningrad and the Lavra's Hierodeacon Boris Balen de Baleau. The Locum Te-

nens mounted the low dais and addressed the Fathers of the Council with a brief speech touching on the history of Church Councils in general and on the history of the Councils of the Russian Orthodox Church in particular.

On concluding this address the Locum Tenens moved on to the dais. The hypodeacons took their places beside a tetrapod, on which stood a Crucifix and the Gospel, holding tapers and sacramental fans. All the members and guests of the Council rose to their feet as the first notes of the special service for the opening of a Local Council rang through the Council Chamber.

At the end of this service the Locum Tenens and his concelebrants retired into the sanctuary to the singing of the troparion and kontakion for the day of the Ascension of the Lord. Here he disrobed. He then assumed his place at the table of the Presidium of the Council. After the Locum Tenens the permanent members of the Holy Synod took their places: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, and Metropolitan Aleksiy of Tallinn and Estonia. Also sitting with the Presidium was V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR and honoured guest of the Local Council.

Conclusion. See No. 1 for the first part of this article.

The Locum Tenens made a speech in which he defined the aim and tasks of the Local Council and, invoking the help of the Lord, declared it open.

At this the whole hall rose and, with one voice as if conducted by some invisible hand, fervently chanted the Creed.

After all had resumed their seats, the Locum Tenens and Chairman of the Local Council informed the assembly that, at the Bishop's Consultation which had taken place on the eve of the Local Council in the Novodevichiy Monastery in Moscow, Metropolitan Nikodim of Leningrad and Novgorod had been elected Vice-Chairman of the Council; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Council Secretariat; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, Chairman of the Drafting Committee; Metropolitan Antony of Surozh, Patriarchal Exarch in Western Europe, Chairman of the Credentials Committee.

After this the floor was offered to the Vice-Chairman of the Council Metropolitan Nikodim, who announced the staff of the various Council Committees.

The Secretariat included Archbishop Sergiy of Kherson and Odessa, Bishop Varfolomey of Kishinev and Moldavia, Archpriest Nikolay Demyanovich (from the diocese of Cheboksari); Archpriest Nikolay Sapsay (from the diocese of Oryol), A. V. Kantov (from the diocese of Vladimir) and N. S. Kapchuk (from the diocese of Moscow).

The Drafting Committee consisted of Archbishop Antony of Minsk and Byelorussia, Bishop Vladimir of Chernigov and Nezhin, Professor-Archpriest Mikhail Speransky of the Leningrad Theological Academy, Archpriest Nikolay Salchuk (of the diocese of Khabarovsk), M. D. Ermakov (of the diocese of Kaluga), B. M. Kublitsky (of the diocese of Leningrad).

Elected to the Credentials Committee were Metropolitan Ioann of Yaroslavl and Rostov, Archbishop Nikolay of Lvov and Ternopol, Archimandrite Klavdian (of the diocese of Novgorod), Archpriest Nikolay Petrov (of the diocese of Moscow), and Professor A. I. Georgievsky of the Moscow Theological Academy.

The Locum Tenens asked the Council whether or not they confirmed the staff of the Committees. No objections were raised. After this the Chairman called upon Metropolitan Aleksiy of Tallinn and Estonia to submit for the approval of the Local Council the draft programme and procedure.

Metropolitan Aleksiy informed those present of the order of the first session and of the programme of work scheduled for each ensuing day.

The Locum Tenens put the procedure and programme of the Council to the vote. It was unanimously approved. After this he gave the floor to Vladimir Kuroyedov who, in his capacity as Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, delivered a message of greeting to the Local Council of the Russian Orthodox Church from the Government of the Union of Soviet Socialist Republics.

The Locum Tenens replied to V. A. Kuroyedov with an answering speech.

Metropolitan Pimen's suggestion to draft a written reply to A. N. Kosygin in the name of

the Local Council met with unanimous approval. The Locum Tenens proposed asking Metropolitan Filaret and the members of the Drafting Committee to prepare such a missive in time for the text to be approved during the present session. The Fathers of the Council unanimously agreed to this suggestion and the Drafting Committee retired to compose the text. The floor was taken by Metropolitan Nikodim.

In the name of the Local Council, Metropolitan Nikodim greeted its honoured guests together and severally.

When the Metropolitan concluded his cordial speech of welcome, the Locum Tenens called upon the guests.

The Local Council of the Russian Orthodox Church heard itself addressed with words of greeting by Nicholas VI, Patriarch of Alexandria, Cardinal John Willibrands, Pastor R. Andriamandjato, S. Amissakh, Metropolitan Mar Theophilos Philipos of Ankemalya, Metropolitan Vasilily of Warsaw and All Poland, Metropolitan Ilia of Tripoly, Chorepiscopus Chrysostom of Konstantia, Metropolitan Iacovos of Mitilena, I. G. Ivanov and Archbishop Grigorios of Sinai and Raifa.

In their speeches, the distinguished guests said that the Churches and societies which they represented were following the work of the Local Council with the greatest interest. All the speakers said how glad they were to have the opportunity to take part in this high solemnity of the Russian Orthodox Church whose tireless efforts in the cause of peace and in ecumenical work were known and appreciated in ecclesiastical circles throughout the world. They expressed prayerful wishes that the Holy Spirit might bless the labours of the Council.

The Locum Tenens announced that all those who had indicated their wish to greet the Local Council had now spoken and went on, in the name of the Council, to thank them for their warm, cordial words. After this he gave the floor to Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine.

Metropolitan Filaret read out the draft of the Missive to be addressed by the Local Council of the Russian Orthodox Church to the Chairman of the Council of Ministers of the USSR A. N. Kosygin.

The Fathers of the Council, at the suggestion of the Locum Tenens, unanimously approved the text of the Missive*. The Locum Tenens signed the Missive and requested V. A. Kuroyedov to hand it to Chairman Kosygin, after which he announced the end of the first session of the Council.

All rose to their feet and sang the kontakion for the Ascension of our Lord: "When thou hadst fulfilled the dispensation made for our sake...."

The Second Working Day of the Local Council

The 31st of May, 1971, the second day in the work of the Local Council, began with morning prayer in the Theological Academy's Church of the Protecting Veil at eight o'clock in the morning.

* Printed in full in the previous issue.

The Second Session of the Local Council

At ten o'clock the second session of the Local Council began its work. After members and guests had taken their places, they sang the Ascension troparion "Thou hast ascended in glory, Christ our God..." The Presidium of the Council was occupied by the Locum Tenens of the Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna, and by the permanent members of the Holy Synod, Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, and Metropolitan Aleksey of Tallinn and Estonia.

Metropolitan Nikodim, the Vice-Chairman of the Council, declared the second session of the Council open. He then gave the floor to the Locum Tenens, Metropolitan Pimen.

The Locum Tenens read a fundamental report on "The Life and Work of the Russian Orthodox Church" *.

The assembly listened with unflagging attention to this interesting, factual review of the life of the Russian Orthodox Church over the last quarter of a century.

When the Locum Tenens had finished speaking, Metropolitan Nikodim called upon the guests of the Local Council.

Among those who addressed the Council were Ephrem II, Catholicos Patriarch of All Georgia; Justinian, Patriarch of Roumania; Dr. Eugene C. Blake; Archbishop Abuna Cyril of Illubabur; Metropolitan Maksim of Lovech; Dr. G. G. Williams; Metropolitan Dorotej of Prague and All Czechoslovakia; Archbishop Cyprian of Philadelphia and Pennsylvania; Archbishop Pavel of Karelia and All Finland; Vladimir, Archbishop of Tokyo and Metropolitan of All Japan; Archbishop Janis Matulis; Mr. I. S. Egorov.

As at the preceding session these speeches by the Council's distinguished guests were imbued with the spirit of brotherly love and profound respect for the Russian Orthodox Church and full of warmth and cordial, prayerful good wishes.

Metropolitan Nikodim thanked the guests and announced the end of the second session of the Local Council.

Again proceedings were concluded by the whole assembly rising to sing the Ascension kontakion.

* * *

As had been given out in the Council programme, after the termination of the second session the Locum Tenens conducted a panikhida in the Lavra Cathedral of the Dormition for the Holy Patriarchs of Moscow and All Russia departed this life.

This panikhida was attended by all the members and guests of the Council. They entered through the south gates and descended beneath the cool vaults of the Cathedral. At the inner doors of the Cathedral each person to enter was given a candle to hold during the service: the Patriarchs, other Heads of Churches and bishops by priests, the lower clergy and laity by deacons. Before celebrating the panikhida Metropolitan Pimen pronounced an address, in which he

spoke of the labours and merits of these former All-Russian Patriarchs.

Serving with the Locum Tenens were Archimandrite Ieronim, the Head of the Russian Orthodox Mission in Jerusalem; Archimandrite Varnava of the Lavra; Archimandrite Klavdian of the diocese of Novgorod; Archimandrite Varlaam of the diocese of Kiev; Archpriest Feriz Berki, administrator of the parochial district of the Patriarchal congregations of Hungary; Archpriest Nikolay Kokla of the diocese of Tallinn; Archpriest Sergey Hackel of the West European Exarchate, England; Archpriest Nikolay Sokolov of the diocese of Irkutsk; Archdeacon Andrey Mazur; Hierodeacon Boris.

The deacons serving during the litanies and the Locum Tenens in the litany responses remembered the Holy Patriarchs of Moscow and All Russia whose names are venerated by all members of the Russian Orthodox Church and will never be erased from their memories.

The first Russian Patriarch IOV (1589—1605) *

Patriarch FILARET (1619—1633)

Patriarch IOASAF I (1634—1641)

Patriarch IOSIF (1642—1652)

Patriarch NIKON (1652—1666)

Patriarch IOASAF II (1667—1672)

Patriarch PITIRIM (1672—1673)

Patriarch IOAKHIM (1674—1690)

Patriarch ADRIAN (1690—1700)

Patriarch TIKHON (1917—1925)

Patriarch SERGIY (1943—1944)

Patriarch ALEKSIY (1945—1970)

The second Russian Patriarch, the Holy Martyr Germogen (1606—1612) is revered by the Church as a Saint for his blessed martyrdom. The Church prays to him as intercessor and advocate before the Throne of the Highest among the hosts of the Saints and the righteous whose lives here on earth were pleasing to God.

This service of prayer for the repose of the souls of the departed Patriarchs took on a special significance in the context of the Council. The Russian Church prayed for Her departed Patriarchs: a prayer for the forgiveness of those trespasses which they, as men, may have wittingly or unwittingly committed here on earth as, under obedience, they shouldered the heavy burden of providing for the spiritual needs of the whole Russian flock; and a prayer of gratitude for every good deed they had done for their Church and their people.

At the end of the panikhida those taking part in the Council—permanent members of the Holy Synod, the senior metropolitans and other bishops, clergy, laity and guests—proceeded in small and large groups down the six marble steps which lead to the crypt Church of All Russian Saints, to the tomb of His Holiness Patriarch Aleksey, here to pay their respects to the latest Head of the Russian Church to depart this life.

The Third Session of the Local Council

At four o'clock in the afternoon, immediately after posing for a group portrait on the steps of the Refectory Church of St. Sergius, the mem-

* Indicated in brackets are the years of Patriarchal service.

* Published in full in this and the preceding issue of J. M. P. in English.

bers of the Council and their guests resumed their places in the Council Chamber.

The Locum Tenens, after the singing of the Ascension troparion, declared the session open and gave the floor to Metropolitan Nikodim of Leningrad and Novgorod.

Metropolitan Nikodim read a report on the "Ecumenical Activities of the Russian Orthodox Church," intended to complement the Locum Tenens' report of the day before on "The Life and Work of the Russian Orthodox Church."* Council and visitors alike listened with interest to his factual account of these richly eventful years of ecumenical work. Metropolitan Nikodim then went on to read another report on "The Abrogation of the Anathemas Pronounced Against the Old Russian Rites."

After Metropolitan Nikodim had completed his report, the Locum Tenens announced a fifteen minutes break.

The meeting broke up and the participants strolled out onto the gallery around the Refectory Church. Here there were so many old friends to be greeted, so much to be discussed, that it was a full half hour later when, at 6.30 in the evening, the Council reassembled to continue the session.

The Locum Tenens called upon Metropolitan Aleksiy of Tallinn and Estonia.

Metropolitan Aleksiy read his report "On the Peace-Making Activities of the Russian Orthodox Church," which, together with the two previous reports by Metropolitan Pimen and Metropolitan Nikodim, completed the picture of the Russian Orthodox Church's activities under the late Patriarch Aleksiy and the Locum Tenens.

Peace-making, he said, is one of the most important aspects of the service of the Russian Orthodox Church. It has grown in importance over the last 30 years since the beginning of the Great Patriotic war. During these years, for more than a quarter of a century, the Soviet Government has highly appreciated all the efforts and initiatives of our Church directed towards the consolidation of peace throughout the world. Peace is dear to every human being, independent of nationality, race, religious confession. At the same time, the commandment of peace laid upon us by Christ our Saviour through the Gospels is one which touches every Christian in the world. This was the reason why the Council heard this particular report with such profound attention.

After Metropolitan Aleksiy had completed his report, the Locum Tenens called upon Metropolitan Antony of Surozh, Exarch of the Patriarch in Western Europe, and Chairman of the Council's Credentials Committee.

Metropolitan Antony, reading the report of the Credentials Committee, said that the present Local Council of 1971 was a very significant event in the life of the Russian Orthodox Church to attend which bishops, priests and laymen had foregathered from North, South, East and West of our vast country, from every diocese of the Soviet Union and also from all the dioceses and parishes beyond its boundaries. The membership of the Local Council is constituted by the reverend Episcopate of the Church and also by representatives from among her clerics and laymen

elected at diocesan meetings. Apart from its own members, the Council was also attended by many guests, both from Autocephalous and Autonomous Orthodox Churches and from other Christian Churches and organisations. The full tally of those present at the Council, including guests, was 310 people. The mandates of the members of the Council have been checked and found correct, to which the Credentials Committee was ready to bear witness.

The Vice-Chairman, Metropolitan Nikodim, then declared the third session of the Local Council at an end.

All rose and sang the Ascension kontakion.

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On the evening of that same day, after supper, the members and guests of the Local Council were invited to see the film "The Russian Orthodox Church Today" in a room of the Moscow Theological Academy. The film is a documentary showing various sides of the life and activities of the Russian Church, her episcopate, clergy and lay members. It served as an excellent illustration to the reports of the Locum Tenens and of Metropolitan Nikodim and Metropolitan Aleksiy.

The Third Day of the Local Council

June 1, 1971, the third working day of the Local Council, began in the Academy Cathedral of the Protecting Veil with common morning prayer attended by the members and guests of the Council (excepting those from abroad who had left for Moscow on the previous evening). After breakfast the members of the Local Council walked over to the Refectory Church of St. Sergius to begin the next session of their deliberations, the opening of which was announced, as on other days, by the ringing of The Fourth Session of the Local Council bells.

At ten o'clock in the morning the Ascension troparion was sung in the Council Chamber, following the now established tradition of hallowing the beginning of every session with prayer. The Locum Tenens and the permanent members of the Holy Synod took their places at the Presidium.

Metropolitan Nikodim, the Vice-Chairman, opened the fourth session. Today, he said, the Council's programme comprises discussions of the basic report and two supporting reports. The Secretariat of the Council had received requests from fifty-two people who wished to speak. Metropolitan Nikodim advanced for the approval of the Council a ruling that each speaker should speak for not more than ten minutes. This having been unanimously accepted, the Vice-Chairman put forward a further suggestion that speakers should be called upon not in order of rank and seniority of consecration but in the order in which their requests to be given the floor had been received by the Secretariat. The fathers of the Council gave their full approval to this suggestion, also.

In the discussions the first to speak was Metropolitan Filaret of Kiev and Galicia.

After him the discussion was taken up by Metropolitan Palladiy of Oryol and Bryansk;

* Given in full in this and the preceding issue.

Metropolitan Antony of Surozh, Exarch of the Patriarch in Western Europe; Archbishop Flavian of Gorky and Arzamas; Archpriest Boris Ostashevsky (of the diocese of Kalinin); Archpriest Evgeniy Barshchevsky (of the diocese of Kirovograd); Archbishop Sergiy of Kherson and Odessa; Archbishop Seraphim of Kursk and Belgorod; Archbishop Nikolay of Lvov and Ternopol; N. S. Kapchuk (of the diocese of Moscow); Archpriest Sergiy Rumyantsev (of the diocese of Leningrad); Archpriest Nikolay Getman (of the diocese of Krasnodar) who spoke in the name of Archbishop Aleksey of Krasnodar and the Kuban who had been taken ill; V. V. Svar'ychevsky (from the diocese of Lvov); Archpriest Pavel Statov (diocese of Kishinev); Archpriest Nikolay Petrov (from the diocese of Moscow); Bishop Pierre of Korsun (the Western European Exarchate, France); Archbishop Iosif of Ivano-Frankovsk and Kolomya; and Professor A. I. Georgievsky of the Moscow Theological Academy.

Representatives of the most various ecclesiastical circles of the Moscow Patriarchate had their say. Here we see not only names that are well known throughout the Christian world but a number of speakers making their public debut.

Each gave his own point of view on events, concerns and activities of larger or smaller sections of our entire Russian flock, basing what he had to say on his experience of the particular sphere of his own duties.

Taken altogether, this mosaic of small parts went to make up a single picture of the life and work of the Russian Church as a whole.

Members of the Council who spoke at these discussions all expressed approval of the basic report and the supporting reports; they affirmed complete loyalty to all the aspects of the work of the Russian Church, in the nurture of Her spiritual children both in our own country and abroad as in the spheres of brotherly relations with other Orthodox Churches and of ecumenical relations with other Christian Churches and societies and in Her peace-making activities. They likewise came out in support of the fruitful and useful policies of His Holiness the late Patriarch Aleksey and paid tribute to his distinguished service as Primate.

After Professor Georgievsky had made his contribution to the discussion, Metropolitan Nikodim announced the end of the session.

The members of the Council stood up and sang the Ascension kontakion.

The Fifth Session of the Local Council

After dinner the Council reassembled at 3 p. m. The fifth session, like the others, was preceded by the singing of the troparion for the Feast of the Ascension.

Metropolitan Nikodim declared the session open and gave the floor to those members of the Council who still wished to speak on the subject of the basic and supporting reports.

Speakers at the fifth session were Bishop Pitirim of Volokolamsk (Moscow diocese); Metropolitan Ioann of Yaroslavl and Rostov; Archbish-



Metropolitan Mar Theophilus Philipos of Ankemalia from the Church of Malabar at the shrine containing the relics of St. Sergius of Radonezh.

op Grigoriy of Mukachev and Uzhgorod; Bishop Juvenaliy of Tula and Belev; Archpriest Nikolay Kukharuk (of the Kharkov diocese); Archbishop Mikhail of Voronezh and Lipetsk; N. D. Bessarabov (of the diocese of Kiev); Bishop Filaret of Dmitrov (of the diocese of Moscow); Archbishop Nikodim of Kharkov and Bogodukhov; Bishop Nikolay of Vladimir and Suzdal; Bishop Feodosiy of Chernovitsy and Bukovina; Archpriest Vitaliy Belov (of the diocese of Vologda); Bishop Iriney of Baden and Bavaria (of the Central European Exarchate, West Germany); Archbishop Antony of Minsk and Byelorussia; B. M. Kublitskiy (of the diocese of Leningrad); Bishop Melkhisedek of Penza and Saransk; Archpriest Orest Bychkovsky (of the diocese of Zhitomir); Archbishop Mstislav of Kirov and Slobodskoy.

The members of the Council expressed complete agreement with what had been said in the basic and supporting reports, thus lending their support to the many and various activities of our Church. They noted the ecumenical significance of the Local Council and gave favourable estimates of the way in which the Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, had continued the work begun by Patriarch Aleksey.

After the contribution of Archbishop Mstislav, Metropolitan Nikodim informed the members of the Council that, of the 68 names on the Secretariat's list of those desirous of addressing the Council, 36 had so far spoken. Metropolitan Nikodim asked the Fathers of the Council whether or not they wished to hear all the speakers and suggested that all those who had requested the Secretariat for permission to speak and had not had the opportunity to do so should give in their reports in writing so that they might be included in the publication of the Council materials.

The Vice-Chairman's suggestion met with unanimous support.

The Locum Tenens then made a speech in which he summed up what had been said during the discussions, thanked those who had taken part and called upon the Council to continue in that spirit of unity which, in spite of the vast variety of specific problems confronting the Russian Orthodox Church, distinguishes and has always distinguished Her in all Her works.

Metropolitan Nikodim then called upon Metropolitan Filaret who read out a draft of the "Decisions of the Local Council" on questions raised in the Locum Tenens' report and discussed by the Council.

Metropolitan Nikodim invited the members of the Council to comment on this project.

In the ensuing discussion comments and suggestions were made by Metropolitan Nikodim himself, by Archbishop Vasilii of Brussels and Belgium, by Bishop Yuvenaliy of Tula and Belev, by N. V. Lossky (of the West European Exarchate, France), by Bishop Iriney of Baden and Bavaria (Central European Exarchate, West Germany).

Those who took part in the discussions suggested, among other things, that the Act of the Holy Synod of the Russian Orthodox Church granting autonomy to the Orthodox Church of Japan and recognising the autonomy of the Orthodox Church of Finland should be included in the project of the "Decisions."

At the conclusion of these discussions Metropolitan Nikodim asked the Fathers of the Council whether they were ready to approve "The Decisions of the Local Council." The "Decisions" were approved by acclaim and Metropolitan Nikodim announced that the project had been adopted.

After this the floor was taken by Metropolitan Aleksiy of Tallinn and Estonia.

As at all the previous sessions, Metropolitan Aleksiy announced the further programme of the Council.

Metropolitan Nikodim pronounced the fifth session of the Council closed.

All those present sang the Ascension kon-takion.

* * *

At the end of the fifth session a group photograph was taken of all the members of the Local Council.

That evening, on the eve of the celebration of the Acquisition of the Relics of Saint Aleksiy, hierarch of Moscow, miracle-worker of All Russia, the All-Night Vigil was celebrated in the Lavra Cathedral of the Dormition and in the Academy Church of the Protecting Veil. Members of the Council either attended or took part in celebrating the Vigil.

The Fourth and Last Day of the Local Council

June 2, 1971. The fourth and last working day of the Local Council in many ways resembled the first day. The same bright, sunny weather, the glorious pealing of bells summoning the faithful to the Liturgy, the general atmosphere at once festive and profoundly solemn.

At 10 o'clock in the morning, as on the day of the opening of the Local Council, the members and guests entered the Cathedral of the Trinity. The Holy Liturgy was celebrated by the

permanent members of the Holy Synod Metropolitan Nikodim, Metropolitan Filaret and Metropolitan Aleksiy, together with Archbishop Aleksiy of Düsseldorf (Central European Exarchate, West Germany). Concelebrating with the bishops were priests attending the Local Council: Archimandrite Ieronim, Head of the Russian Orthodox Mission in Jerusalem; Archimandrite Klavdian (of the Novgorod diocese); Archpriest Feodor Polishchuk (of the diocese of Khmel'nitsk); Archpriest Nikolay Demyanovich (of the diocese of Cheboksari); Archpriest Mikhail Khiguchi (of the Autonomous Orthodox Church of Japan); Priestmonk Cyril (of the West European Exarchate, France).

We who took part in this solemn celebration of the feast of the late Patriarch's heavenly patron could not but recall the words of his spiritual testament addressed to all his flock: "I believe that our spiritual communion will not be at an end but will rather be intensified by the prayers we shall continue to offer up together even after I have passed on into eternity."

* * *

The Lavra clock struck the third quarter: 13.45. One after another the strokes of the great festal bell floated down from the Lavra bell-tower. To this measured beat the Church of Russia proceeded in solemn procession to the most responsible session of the Local Council, the session for which, indeed, the Council had been called. At the head of the procession walked Archbishop Vladimir of Tokyo, Metropolitan of All Japan, and Metropolitan Nikodim of Leningrad and Novgorod. The hierarchs of the Church followed two by two in order of seniority of rank and consecration: permanent members of the Holy Synod, metropolitans, archbishops and bishops. Vested in full, flowing mantles to signify the peculiar importance of the task before them, the hierarchs, each accompanied by a hypodeacon in a green dalmatic to carry the broad train of their mantles, proceeded from the Cathedral of the Dormition to the Refectory Church of St. Sergius. The procession was picturesque and solemn: the blue robes of the metropolitans, the lilac of the bishops with their golden velvet "tables" of the law and red and white "fountains,"* the green dalmatics of the hypodeacons, the various shades of sappy green in the foliage of the Lavra trees and the grass, and the bright white flagstones (shading sometimes into rose and blue in the rippling warmth of the summer air) all combined to make a brilliant show of colour and, with the melodious clamour of the joyous, festive bells ringing out their complex peals, combined to form an extraordinarily fine effect of music and colour, a symphony of hues and sounds.... The clergy and laymen did not take part in this procession, having already occupied their places in the Council Chamber where they stood to receive their bishops. They were here only in the capacity of witnesses, as, indeed, were the honoured guests of the Council, all who had been present at the opening of the Local Council and the new arrivals: Metropolitan Iacovos of Germany and Metropolitan Damaskin of Tranople (from the Patriarchate of Constantinople); Metropolitan Vladislav of Dabrobosan and Archdeacon Chadomir Drashkovich (of the

Patriarchate of Serbia); His Holiness the Supreme Patriarch-Catholicos of all Armenians Vazgen I, Bishop Parkev of Moscow, Bishop Iusik of Baku, Archimandrite Grigorios and the Chancellor Arakelian Gayk (of the Armenian Apostolic Church of the USSR); Dr. Janusz Makowski, Acting General Secretary of the Christian Peace Conference; Bishop Dr. Tibor Bartha, Vice-President of the Christian Peace Conference; Dr. Karoly Toth (also of the Christian Peace Conference).

The hierarchs went to their places but no one sat down. Then the Locum Tenens of the Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna, made his entrance vested, like the other Metropolitans, in a blue mantle and, bowing three times to the members of the Council, passed on to the Presidium. So began the final and most important act of the Local Council.

The Sixth Session of the Local Council. The Election of the Patriarch of Moscow and All Russia

The Locum Tenens declared the sixth and last session of the Council open.

The assembly once again sang the troparion for the Feast of the Ascension. "Thou hast ascended in glory, Christ our God..." Then all sat down.

Metropolitan Nikodim announced the procedure for the election of the Patriarch of Moscow and All Russia: by open vote, as had been suggested at the Episcopal Consultation in the Novodevichiy Monastery in Moscow. This procedure was affirmed by the Council.

Then Metropolitan Nikodim called upon Metropolitan Aleksiy of Tallinn and Estonia.

The most solemn moment was upon us. For a few seconds there was complete silence. Only the faint rustle of leaves whispering in a soft summer wind wafted through the open windows and emphasised the stillness.

Then came the question, addressed to the junior bishop by consecration:

"Most Reverend Lord Bishop Platon of Samarkand, who do you, together with the clergy and flock entrusted to your guidance in the diocese of Tashkent, elect Patriarch of Moscow and All Russia?" The bishop rose to his feet. Behind him rose the priest and layman elected to represent their diocese. The bishop replied in a clear voice: "I, the clergy and flock of the diocese of Tashkent, elect Patriarch of Moscow and All Russia His Eminence Pimen, Metropolitan of Krutitsy and Kolomna."

Questions and answers followed one upon the other. One after another, bishops, archbishops, and metropolitans, rose from their seats to express the will of their diocese, in their own name and in that of their clergy and their flock.

Unanimously the council elected His Eminence Metropolitan Pimen of Krutitsy and Kolomna to the throne of the Most Holy Patriarchs of Moscow and All Russia.

Metropolitan Nikodim announced that the Moscow diocese had not yet voted. The right person to pronounce the will of the diocese of Moscow was the man who had acted as its ruling Bishop since the demise of Patriarch Aleksiy — the Metropolitan of Krutitsy and Kolomna. However, since the whole episcopate had unanimously named him as Primate Elect, Metropolitan Nikodim requested the Fathers of the Council to release Metropolitan Pimen from his obligation to vote and to permit His Grace Bishop Pitirim of Volokolamsk, as first vicarius of the Moscow diocese, to pronounce the will of its bishops, clergy and laity in his stead. The Fathers of the Council concurred wholeheartedly with this suggestion.

Bishop Pitirim also named Metropolitan Pimen Patriarch of Moscow and All Russia.

Then Metropolitan Nikodim solemnly announced: "Beloved in the Lord, most reverend brother bishops and all members of our Venerable Local Council! With one mouth and one heart all the episcopate have, on behalf also of their clergy and flock, named His Eminence Pimen, Metropolitan of Krutitsy and Kolomna, as the man of their choice to mount the Patriarchal throne of Moscow and All Russia. Our oneness of voice, our total oneness of soul bear witness to the brotherly love which binds us all. This is the working of the Divine Comforter, the Spirit, so let us rise here and now in our places and sing the hymn to the Holy Spirit: "Today hath the grace of the Holy Spirit assembled us together..."

Everyone rose. Beneath the arches of the vast refectory hall rang out the familiar words of the stikheron for Palm Sunday. In this prayer to the Holy Spirit, the Giver of all good things, the whole assembly—the episcopate, clergy and laity—expressed the thankfulness of all true children of the Russian Orthodox Church.

Metropolitan Nikodim then turned to the Locum Tenens, Metropolitan Pimen, with the ritual question: "Most Reverend Metropolitan Pimen of Krutitsy and Kolomna, the Venerable Local Council of the Russian Orthodox Church has chosen thee Patriarch of Moscow and All Russia. Dost thou accept this election?"

To which Metropolitan Pimen replied: "My election by the Venerable Local Council of the Russian Orthodox Church as Patriarch of Moscow and All Russia I accept, I return thanks and I have no word to say against it."

The newly-chosen Patriarch walked out into the middle of the refectory hall. The Lavra's Archimandrite Varnava Kedrov presented him with an altar cross upon a charger.

Archdeacon Andrey Mazur chanted the prayer: "Grant, O Lord, to His Holiness Pimen, elected and pronounced Patriarch of Moscow and All Russia, to live in peace and righteousness all the days of his life, grant him health, salvation, Thy blessing upon all his undertakings, and preserve him for many years!"

Joyously and with great feeling the choir took up the words "many years" and all those present raised their voices to swell the chorus, to wish "many years" to the newly-chosen Patriarch who stood blessing all those present, North, South, East and West, with the cross and, together with those present, the whole Russian flock whom they represented.

* Fountains—horizontally appliquéd ribbons symbolic of the streams of teaching which flow from the mouth of a bishop.

Then the newly-elected Patriarch returned to the Presidium of the Council.

In the profound silence which followed, Metropolitan Nikodim approached the newly-chosen Patriarch and unfolded a parchment in a purple leather binding engraved with a golden eight-pointed cross, "The Charter of the Local Council of the Russian Orthodox Church" confirming his election as Patriarch of Moscow and All Russia. The Metropolitan's voice filled the farthest corners of the Refectory Church as he read out the words of this historical document.* After this, priests carried the Charter to each of the bishops present who, as members of the Council, duly signed it.

Metropolitan Palladiy of Oryol and Bryansk, the senior hierarchy of the Russian Orthodox Church by consecration, went up to the Presidium of the Council and delivered an address of congratulation to the newly-elected Primate.

The newly-elected Patriarch thanked Metropolitan Palladiy, whereupon the choir immediately struck up the hymn of St. Ambrose of Mediolanum: "Te Deum laudamus..." The bishops, in order of seniority, went up to congratulate the newly-elected Primate and to greet him in the Russian Orthodox fashion with three kisses.

The songs of praise and thankfulness fell silent. The Council resumed its work. Metropolitan Nikodim gave the floor to Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine.

Metropolitan Filaret read out for the approval of the Fathers of the Council a project for the "Acts of the Venerable Local Council on the abrogation of the anathemas against the old Russian Rites and their adherents."

Metropolitan Nikodim asked the Council if there were any comments on the text of the Acts as it had been read out to them. There were none. Metropolitan Nikodim asked the members of the Council to vote by rising in their seats. All members rose, thus expressing their agreement with the drafting of the document. Metropolitan Nikodim asked if there were any who wished to object or to abstain from voting. If so, would they now rise in their turn. No one did so. The Metropolitan solemnly announced that this historical document had now been accepted by the Local Council unanimously.

Metropolitan Filaret then read the text of an "Address from the Local Council to the Most Reverend Bishops, God-Loving Pastors, Worthy Monks and All Faithful Children of the Russian Orthodox Church."

Metropolitan Nikodim asked the members of the Local Council whether they had any comments to make on the text they had just heard.

Metropolitan Antony of Surozh, Exarch of the Patriarch in Western Europe, made a request to the Presidium of the Council that, apart from the address to the children of our Church who live in the USSR, a place should be found in the Missive to address also those sons and daughters of our Russian Church who are not Soviet citizens. They, too, love Russia and are grateful to the Russian Church for what She has given them.

Metropolitan Nikodim asked Metropolitan Antony to submit to the Presidium the text of

this amendment which would then be passed on to the Drafting Committee for inclusion in the document. After this he asked the Council to approve the text of the Address. It was then approved unanimously.

Metropolitan Filaret then announced the draft of an "Address of the Local Council of the Russian Orthodox Church to the Christians of the World."*

On Metropolitan Nikodim's asking the Council whether or not they were prepared to approve the text of the address, Archbishop Vasilii of Brussels and Belgium, Bishop Iriney of Baden and Bavaria (of the Central European Exarchate, West Germany) and N. V. Lossky, layman of the diocese of Korsun (West-European Exarchate, France) all had remarks to make about the text as read to the Council.

Metropolitan Nikodim asked the members of the Council for their approval of the text and the Council gave its approval. Finally, Metropolitan Nikodim thanked the Drafting Committee and its Chairman Metropolitan Filaret for their work.

Upon this the acts of the Local Council of the Russian Orthodox Church were at an end.

The newly-elected Patriarch addressed the assembly with a concluding speech, after which he announced the Local Council to be closed.

All those present rose and with a single heart and voice sang the great Gloria, rendering praise to the Lord.

At 4.30 in the evening of the 2nd of June 1971 the Local Council concluded its work.

As soon as the last notes of the Gloria had died away, the Council Chamber was filled with festive animation. The Heads and representatives of other Local Orthodox Churches and other honoured guests came forward to congratulate the newly-elected Patriarch with warm words of felicitation, firm handclaps and brotherly embraces. The general joy which had been held in check by the formality of the ceremony, now spilled forth from deeply moved hearts. Bishops, priests and laymen rejoiced together. Embraces, smiles, exclamations...

Members and guests of the Local Council were all presented with gifts to commemorate their presence on this momentous occasion: valuable panagias to the hierarchs, decorated crosses to all ordained priests.

Before the presentation of the decorated cross Metropolitan Nikodim announced that this cross, as a remembrance with the blessing of the Local Council upon it, might be worn by all members of the Council who had attained the rank of Presbyter both when celebrating and at other times, regardless of whatever former ecclesiastical honours they might have received.

All members of the Council, the episcopate, clergy and laity, were presented with medals to commemorate the occasion and with records of a concert of church music.

Members and guests of the Local Council left the refectory hall in a buzz of animation. The joyous sunshine outside seemed a reflection of the general festive mood. The triumphant pealing of the Lavra bells sent the good news of this solemn and joyful event in the life of the Rus-

* Given in full in the first issue.

* Given in full in the previous issue.

sian Orthodox Church ringing out "to all the ends of the Earth."

* * *

And so, the election of the Patriarch of Moscow and All Russia was an accomplished fact. The good will of the Lord had been accomplished through the voice of the whole Church of Russia as expressed through Her Supreme organ of government: the Local Council. The widowhood of the Russian Orthodox Church was at an end. This day marked the beginning of a new period in the history of the Russian Patriarchate.

The Enthronement of the Newly-Elected Patriarch

The Patriarchal Cathedral of the Epiphany in Moscow, the scene of the enthronement, that is, of the solemn setting upon the Patriarchal throne of the Holy Patriarch elect of Moscow and All Russia, was filled with Christian people long before the beginning of the ceremony.

The Patriarch elect was scheduled to arrive at ten a. m. Hierarchs of the Russian Church, members of the Local Council began arriving at the cathedral from eight o'clock in the morning and passed on to the places which had been reserved for them: to the left (North) side of the chancel. They were met by the festive pealing of bells and the solemn chanting of the clergy and lay members of the Local Council who had arrived still earlier. By this time one

could only reach the cathedral by making one's way through the dense crowd of people who had filled the streets and alley-ways in its vicinity.

In the cathedral itself were foregathered not only Orthodox Christian Muscovites but priests and laymen and women from other dioceses as well as employees of all the departments of the Moscow Patriarchate. Amongst the honoured guests was the Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR V. A. Kuroyedov and other responsible workers of the Council. Members of the Diplomatic Corps were also present.

Soon the honoured guests began to arrive. Heads and representatives of the Autocephalous Local Churches and other hierarchs of the Local Orthodox Churches, representatives of Churches and societies of other confessions.

The Orthodox guests were met "with glory" and with the pealing of bells.

The Heads of the Churches, after having been greeted with warm words of welcome and brotherly kisses at the *ambo** by the permanent members of the Holy Synod, proceeded into the sanctuary where they were duly vested for the celebration of the Divine Liturgy. Other members of Orthodox delegations, having gone up the sanctuary where they were duly vested for the celebration of the Divine Liturgy. Other

* See our previous issue p. 47.



His Beatitude Patriarch Nicholas VI and His Holiness Patriarch Pimen at the liturgy on the day of the enthronement, June 3, 1971.

members of Orthodox delegations, having gone up to kiss the Cross, advanced to the places which had been prepared for them to the right of the throne. Here also place was found for brothers of other professions. They, too, were accorded a solemn welcome: at the doors of the church they were warmly greeted by representatives of the clergy who then ushered them to their places.

Last to arrive before the Patriarch elect himself were the Patriarchs of the other Local Orthodox Churches and Archbishop Makarios of Cyprus who were met by the Metropolitans and permanent members of the Holy Synod at the doors of the church.

Now there were only a few minutes left before the arrival of His Holiness the Patriarch elect. All the clergy, those who were celebrating and those who were not, deacons with their censers and hypodeacons all surged out to welcome the Patriarch at the West Doors. The patriarchal hypodeacons bore forth the taper which is carried before particularly distinguished hierarchs when celebrating, the two- and three-branched candlesticks, the metropolitan's staff and the blue metropolitan's mantle. The dean of the cathedral, Protopresbyter Ioann Sobolev, and the *starosta** of the cathedral N. Kapchuk came out into the narthex with bread and salt.

In the cathedral itself, silence reigned. The only sound was the silvery tinkling of the censers.

From the bell-tower poured the festive pealing of the bells.

The carpet laid down before the cathedral doors was bestrewn with flowers. Lilac, tulips, narcissi, roses, carnations... The delicate scent of the flowers was mixed with the dense, pungent aroma of incense.

Metropolitan Nikodim of Leningrad and Novgorod and Bishop Filaret of Dmitrov passed through a living corridor of people onto the steps of the portal.

At ten o'clock the Patriarch elect arrived. The car drew gently to a halt at the edge of the carpet. The hypodeacons opened the door. Metropolitan Nikodim and Bishop Filaret led the Patriarch up the stairs into the narthex. Clergy and hypodeacons bowed their heads before the Primate as he entered the cathedral. The *starosta* of the cathedral pronounced a short speech of welcome and approached the Patriarch Elect to offer him the traditional bread and salt. The Patriarch elect kissed the bread and passed on into the cathedral. The archdeacon's summons "Wisdom!", the festive peal of bells, the singing of the choir "From the sun in the East to the West," all mingled in a joyous, solemn chord. For the last time, the hypodeacons vested the newly-chosen Patriarch in the blue, metropolitan's mantle. The Archimandrite presented him with an altar table cross. The Patriarch elect kissed the cross himself, then held it out to all the celebrating bishops and clergy gathered around to welcome him. Then the Patriarch elect took the metropolitan's staff, and made the sign of the cross over the entire congregation. The Christian people crossed themselves devoutly and with glad cries of "May the Lord save you!" welcomed the

newly-chosen Patriarch as he made his way to the chancel preceded by a server with a taper, hypodeacons with two- and three-branched candlesticks, and deacons with censers. The choir sang the "It is meet" for the Ascension of Our Lord. The Patriarch elect bent to kiss the relics of the Holy Hierarch Aleksey of Moscow and the icon of our Lady of Kazan, after which he said the entrance prayers.

Having bowed before the Holy Altar and thrice blessed the congregation, the newly-elected Patriarch mounted the *cathedra*¹ to the singing of "Ton despotin..." Here he divested himself of his biretta, mantle and cassock, handing them to the hypodeacons. Twelve celebrating priests (in order of seniority) carried in the hierarchical vestments on selvers each covered by an *aer*², according to the order of the robing of a Patriarch. First the Patriarch elect is vested in the great *paraman*³ with a golden cross. Further with alb⁴, epitrachelion⁵, girdle, patriarchal cuffs, patriarchal genual⁶, dalmatic, great omophorion⁷, two panagias and a pectoral cross.

The Patriarch elect placed the mitre on his head himself. Taking the two- and three-branched candlesticks, one in either hand, he made the sign of the cross with them over the congregation.

Archdeacon Vladimir Prokimnov received the blessing to begin the Divine Liturgy. The words "Blessed is Thy Kingdom..." were pronounced by Protopresbyter Ioann Sobolev. Then the Patriarch elect, together with the members of the Holy Synod who had greeted him on his arrival and the senior metropolitans, began to celebrate the Liturgy. The Heads of the Local Orthodox Churches, fully vested, worshipped in the sanctuary.

After the lesser entrance the Patriarch elect censured the congregation to the singing of "Eis polla..." The clergy in the sanctuary sang the troparion for the feast of Pentecost "Blessed art Thou, O Christ our God..." According to custom, the Trisagion⁸ was sung, and the Patriarch elect blessed the congregation praying aloud "Look down from Heaven, O God..."

¹ Here a raised dais in the centre of the church. Tr.

² *Aer*—a silken veil normally used to cover the Paten and Chalice. Tr.

³ *Paraman* (or *analav*)—a part of a monk's habit in the form of a rectangular cloth with the instruments of the Lord's Passion worked into it and the inscription "I bear the wounds of the Lord upon my body" which is kept in place on the back of the wearer by four cords and worn beneath the outer garments. In this case, it symbolises readiness to take up the burden of Patriarchal authority and to suffer crucifixion together with Christ for the flock. Ed.

⁴ *Alb*—tunic. Tr.

⁵ *Epitrachelion*—priestly stole. Tr.

⁶ *Genual*—a diamond-shaped piece of brocade worn suspended from the right hip symbolising the Sword of the Spirit (The Word) and also the towel with which Christ girded Himself to wash the feet of the Apostles.

⁷ *Omophorion*—pall, symbol of the lost sheep carried by the Good Shepherd. Tr.

⁸ *Trisagion*—"The Thrice Holy Hymn."

* *Starosta* is elected manager of the financial and economic affairs of a parish. Tr.

During the singing of the Trisagion all the clergy in the sanctuary were given lighted candles and all those standing in the body of the cathedral also lit candles to signify especial joy and as a sign of reverence for the holiness of the rite of enthronement which they were gathered to witness.

After pronouncing the prayer "Look down from Heaven, O God...", the Patriarch elect approached the throne and blessed the celebrants, still singing the Trisagion in the sanctuary, with a three-branched candlestick.

For the last time came the words: "O Holy God; holy and mighty; holy immortal; have mercy upon us."

Then to stand beside the Patriarchelect at the foot of the throne came Metropolitan Nikodim of Leningrad and Novgorod (from the South side) and Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine (from the North side) and, turning to face the East, they and the Patriarch elect made three reverences. The Metropolitanans then took his arms, one on either side, and led him up to the Patriarchal throne. The Patriarch elect and the Metropolitanans turned back to face the West. Metropolitan Filaret said: "Let us give heed."

Now had come the portentous moment when the Elect of the Russian Church was to transgress the invisible bourn that separates a Bishop of Holy Church from a Primate to whom, from now on, would be entrusted all the logical flock, who would stand before God as a dauntless intercessor for all the Russian Church and to whom the whole Russian congregation will bow in hope, trust and faith, feeling themselves beneath his right hand, invested with the highest power of the Church. One thought, one feeling filled the heart: thankfulness to God who had granted us grace to assist prayerfully at this sacrament, to witness it with our own eyes...

Metropolitan Nikodim read out in a great voice:

"The Grace Divine which healeth that which is infirm and completeth that which is wanting and provideth always for the needs of the Holy Orthodox Churches has set upon the throne of the holy First Bishops of Russia, Petr, Aleksi, Iona, Filipp and Ermogen, Our Father Pimen, Most Holy Patriarch of the great city of Moscow and All Russia in the name of the Father. Amen." And, still in a great voice, he intoned "Axios!" ("He is worthy!") *Tr.* The Metropolitanans set the Patriarch elect upon the high seat and raised him, taking him by the arms.

Immediately the majestic waves of the solemnly chanted "Axios!" broke over and filled the sanctuary and the whole church. Fifteen times the whole Patriarchal Cathedral echoed the repeated "axios" of the Metropolitan: the clergy, each of the three choirs, the people, all caught up in a single burst of emotion, chanted one after another "axios, axios, axios!"

Once again Metropolitan Nikodim's voice rang out: "And of the Son. Amen." "Axios!" came the response of Metropolitan Filaret and once again they set the Patriarch elect upon the throne and raised him. For a third and last time: "And of the Holy Spirit. Amen." "Axios!" declared Metropolitan Antoni, and for the third



Archbishop Makarios of Cyprus greets His Holiness Patriarch Pimen on the day of his enthronement and presents him with a crozier.

time the Patriarch was set upon the throne and raised again.

"Axios! Axios!"—it seemed as though the triumphant chanting would never cease. While it went on, the *klyuchar** (sakellarios) and the deacons approached His Holiness Patriarch Pimen, bearing on a charger the deep-purple, gold-embroidered patriarchal dalmatic and omophorion (originally worn by Patriarch Sergiy and by Patriarch Aleksi at their enthronement), and also two panagias and the golden patriarchal mitre. The hypodeacons divested the Patriarch of the mitre and dalmatic he had up till then been wearing, Metropolitanans Nikodim and Filaret gave the Most Holy Patriarch the dalmatic to kiss, the hypodeacons then vested him and put the omophorion over his shoulders and, about his neck, the two panagias and the cross. The metropolitanans then took the patriarchal mitre, raised it to the lips of His Holiness that he might kiss it and put it upon his head. While this was going on the *klyuchar* handed one of the deacons the processional cross which is carried before the Patriarch when celebrating and showed him where to stand at the South side of the Royal Doors: a hypodeacon came with a double-plated taper while the former taper

* *Klyuchar* (pl. *klyuchary*)—the priest in charge of the *vestry*, responsible for the care of vestments, vessels and other requisites for Divine Worship. *Tr.*

(borne before the Patriarch elect at his entrance into the church—*Tr.*) was carried reverently into the sanctuary through the North Door.

The vesting of the Patriarch was finished. The solemn singing of "axios" fell away into silence. Metropolitan Filaret took his place at the Royal Doors, and, in a great voice, launched out into the litany of peace,* with a special prayer for "the Patriarch this day enthroned." At the conclusion of the litany, Metropolitan Aleksiy of Tallinn and Estonia, standing at the Royal Doors and facing eastward, prayed aloud for the Church and Her new Primate.

After this the Liturgy proceeded according to its usual order.

At the end of the Divine Liturgy, Bishop Filaret of Dmitrov read out the Local Council's Missive to the right reverend bishops and priests, worthy monks and all faithful children of the Russian Orthodox Church and, after the dismissal, a special service of thanksgiving was celebrated with the singing of "Many years..."

After this, His Holiness Patriarch Pimen kissed the relics of the Holy Hierarch of Moscow Aleksiy and the icon of our Lady of Kazan and entered the sanctuary. Hypodeacons here removed his patriarchal vestments. The klyuchar brought him the cassock, panagia, cross, green patriarchal mantle and rosary. Metropolitan Palladiy of Oryol and Bryansk and Metropolitan Iosif of Alma-Ata and Kazakhstan accepted the mantle, presented the "tablets of the law for the Patriarch to kiss and vested him in the mantle. His Holiness Patriarch Pimen then kissed the throne and went out bareheaded onto the chancel to stand at the Royal Doors facing the West. The Heads of the Local Orthodox Churches also came out onto the chancel and took their seats in the places prepared for them.

Metropolitan Nikodim and Metropolitan Filaret met the Patriarch on the chancel. The *klyuchar* brought out on a charger the snow-white patriarchal koukolion and staff. Metropolitan Filaret took the koukolion and, having addressed the Patriarch with a few suitable words, delivered it into his hands.

His Holiness Patriarch Pimen took the koukolion, kissed it and set it upon his head. Next to address the Patriarch was Metropolitan Nikodim, who then handed him his staff.

Patriarch Pimen kissed the staff, took it in his left hand and blessed the people, saying loudly "May Christ our God keep you all by His divine grace and love towards mankind always, now and for ever and world without end."

To the choir's singing of "Eis polla" and "O Zion, that bringest good tidings, get thee up into the high mountain..." Metropolitan Iosif of Alma-Ata and Kazakhstan and Metropolitan Antony of Surozh led His Holiness Patriarch Pimen up onto the dais. The Patriarch blessed the congregation in all directions. The choir chanted "Ton despotin..."

Two priestmonks bore forth from the sanctuary an icon of our Lady of Vladimir in a silver frame. This icon is an exact copy of the ancient, miracle-working icon, specially painted for the day of the enthronement. On behalf of the members of the Local Council, the episcopate

and the clergy and the laity, Metropolitan Aleksiy of Tallinn and Estonia then addressed Patriarch Pimen.

His Holiness Patriarch Pimen thanked the Metropolitan and reverently kissed the icon of the Mother of God.

Then the new Patriarch addressed the congregation and, having blessed the people, retired into the sanctuary to unvest.

A solemn final accord was struck by the singing of the "Te Deum..."

* * *

When the service was over, all those who had taken part in the solemnities proceeded to the Rossiya Hotel. Here a great banquet was arranged by the Holy Synod of the Russian Orthodox Church on the occasion of the election and enthronement of the Most Holy Patriarch of Moscow and All Russia. Invited to this reception were all the members and guests of the Local Council, representatives of the Moscow clergy, officials of the Synodal departments of the Moscow Patriarchate and others who had taken part in the enthronement ceremony. Among the distinguished guests at the banquet were officials of the Council for Religious Affairs under the Council of Ministers of the USSR led by its Chairman V. A. Kuroyedov.

His Holiness Pimen, Patriarch of Moscow and All Russia, was the first to address the company. Answering speeches were made by V. A. Kuroyedov and also by the heads of delegations of the Local Orthodox Churches and of Christian Churches and societies of other confessions and other persons. The prevailing mood at the banquet was one of fraternal cordiality.

On June 4, 1971, at 3 o'clock in the afternoon the Council for Religious Affairs under the Council of Ministers of the USSR held a reception in honour of the new Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, and of the honoured guests of the Local Council. Present at this reception were His Holiness Patriarch Pimen, the members of the Synod of the Russian Orthodox Church, responsible officials of the Synodal departments of the Moscow Patriarchate, honoured foreign guests of the Local Council. V. A. Kuroyedov addressed the guests and Patriarch Pimen made an answering speech. The Heads of Churches and delegations from abroad also spoke.

The reception went off in a warm and friendly atmosphere.

On the same day, June 4, at eight o'clock in the evening there was a special concert held for the members and guests of the Local Council and those who had taken part in the enthronement ceremonies in the Great Hall of the Moscow State Conservatoire.

The following day was the eve of Trinity Sunday—the patronal feast of the Trinity-St. Sergius Lavra. There is always a great gathering of people at the Lavra on this day: bishops, clergy and a multitude of pilgrims. Traditionally, the solemnities begin after midday on the eve of the festival.

This year, on the eve of the feast of the Trinity, on June 5, the venerable Archimandrite of the Lavra, His Holiness Pimen, Patriarch of Moscow and All Russia, arrived to celebrate the festal services. The Lavra and the Academy greeted their superior "with glory."

* Also called the Great Litany. *Tr.*

On the morning of the following day, on the actual day of the feast, the inhabitants of the Lavra accorded a solemn welcome to Archbishop Makarios, Primate of the Cyprian Orthodox Church, on his first visit to the Trinity-St. Sergius Monastery.

At ten o'clock the Heads of the Churches and other hierarchs, fully vested, walked to the festal pealing of the bells to attend the Divine Liturgy at the cathedrals and churches of the Lavra.

The bishops celebrated together with priests who had attended the Local Council as members or honoured guests and the clergy of the Lavra and the Academy. In the Cathedral of the Dormition, where the Patriarch himself was celebrating the Liturgy together with Heads and representatives of other Orthodox Churches, the honoured guests of the Council, both the Orthodox and those of other confessions, had foregathered to worship together with the bishops of the Russian Orthodox Church, members of the Local Council. Also present was the Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR V. A. Kuroyedov.

After the Liturgy, the Patriarch appeared on the balcony of the Patriarchal suite to bless the waiting crowd. In spite of the rain, men bared their heads and women put down their umbrellas so as not to block the view of those standing behind them. In response to the Patriarch's blessing, people stretched out their hands to him, reverently made the sign of the cross and bent their heads. A loving smile lit up the face of the Patriarch.

At half past one in the afternoon all those who had taken part in the festal service foregathered in the Refectory Church of St. Sergius to partake of a farewell meal.

And so, on Trinity Sunday, the feast of unity, peace and love and of the coming of the Holy Spirit, the ceremonials bound up with the calling of the Local Council and the election and enthronement of the new Patriarch come to an end. We and all the Orthodox people of Russia pray that this may be auspicious for the primacy of His Holiness Pimen, in full council elected Patriarch of Moscow and All Russia.

VYACHESLAV OVSYANNIKOV

Metropolitan ALEKSIY of Tallinn and Estonia, Chancellor of the Moscow Patriarchate is interviewed by a Correspondent of the Newspaper "Golos Rodiny"

QUESTION 1. You are, of course, aware of the reaction of the so-called "Episcopal Council of the Russian Orthodox Church Abroad" to the election by the Local Council of the Russian Orthodox Church of Metropolitan Pimen of Krutitsy and Kolomna to be Patriarch of Moscow and All Russia. Have you any comment to make on this subject?

ANSWER. I have seen the "Definition" of the so-called "Episcopal Council of the Russian Orthodox Church Abroad" of 1/14 September of this year, declaring illegal and invalid the election of Metropolitan Pimen of Krutitsy and Kolomna as Patriarch of Moscow and All Russia by the Local Council of the Russian Orthodox Church on June 2nd of this year, and stating that the Patriarch's acts and directions are not to be held binding.

I consider that, in itself, this "Definition" does not merit the least attention, since, objectively speaking, it is devoid of either spiritual or canonical authority. It is only worth talking about insofar as in the Karlowitz schism, which calls itself the "Russian Orthodox Church Abroad", there are unfortunately many clergy and laymen who are still held in submission by their blind guides (Mt. 23, 24).

First, I consider it essential to note that this so-called "Episcopal Council" has no right to judge or make definitions of any aspects whatsoever of the life of the Russian Orthodox Church. Indeed, what rights in this respect could be conceded to

Russian bishops who voluntarily deserted their dioceses, abandoning their clergy and flock to their fate? Yet this was precisely what the founders of the Karlowitz schism did when they fled from Russia during the years 1918-1920, deliberately breaking their canonic obedience to the Supreme Government of the Church at first in the person of His Holiness Tikhon, Patriarch of Moscow and All Russia and, after his death, in the person of his successors. I would add that all the fatherly exhortations of the Primates of the Russian Orthodox Church to these prelates to renew canonic and prayerful communion with the Mother Church were refused. In this way we are fully justified in applying to these schismatics the rule of the Constantinople Council held in 861: "If, however, any of the bishops do not wish to pasture his flock then if, having left his diocese, he remains in another place for more than six months, unless he be constrained... in the fulfilment of duties laid upon him by his own Patriarch... then such a person... should be considered totally alien to episcopal honour and dignity." Those prelates who owe their appointment to these same run-away breakers of their episcopal vows and who form the basis of the present "Episcopal Council" have, naturally, no more rights in this respect than their predecessors.

We consider essentially blasphemous the Karlowitz "Episcopal Council's" attempt to compromise by their "Definition" the honour and dig-

nity of the present Bishops of the Russian Church and their Primate who are, as every unprejudiced observer knows, zealous teachers of the salutary Orthodox Faith, and guardians of the purity of the faith and of ecclesiastical order in their dioceses and in our Church as a whole.

Under the direction of the Karlowitz "Episcopal Council" the so-called "Russian Orthodox Church Abroad" has no place in the family of Local Orthodox Churches, not one of which recognises it. And so the "Episcopal Council's" attack on the Mother-Russian Church is an act of enmity to the Catholic Orthodox Church as a whole.

About the arguments on which the "Definition" is based: they are a chaotic mixture of fiction and twisted, misrepresented fact. I shall only touch on those "arguments" to which the authors of the "Definition" ascribe particular importance.

First—about the membership of our Local Council, which took place at the Trinity-St. Sergius Lavra from May 30 to June 2 of this year. As we know, those taking part in the work of the Council were the diocesan bishops and representatives of the clergy and laity from every diocese of the Russian Orthodox Church (both on the territory of the USSR and from beyond its borders); these representatives were chosen at special diocesan meetings. Also members of the Council were representatives of the monasteries and of the Orthodox Theological Academies. In this way the Council was representative of the whole Plenitude of the Russian Orthodox Church. I see no difference between the membership of the Local Council of 1971 and that of the Council of 1917-1918, which is so energetically advanced as a model for comparison by the authors of the "Definition".

The Local Council, legally assembled and canonic in membership, is, I need hardly remind you, the Supreme Authority in the Russian Orthodox Church with regard to Doctrine, Church Government and Church jurisdiction. While preparing to fulfil its main function—the election of a Primate to ascend the vacant Moscow Patriarchal throne, the Local Council of 1971, at the suggestion of the Precouncil Episcopal Consultation of May 28 in the Cathedral of the Dormition at the Novodevichiy Monastery in Moscow, decided to elect the Patriarch by open vote. This procedure was accepted with the aim of solemnly manifesting the unity of mind reigning amongst the episcopate of the Russian Orthodox Church with respect to the candidate to the dignity of Patriarch of Moscow and All Russia. The bishops after a frank and businesslike discussion, unanimously put forward the candidature of the Patriarchal Locum Tenens, His Eminence Pimen, Metropolitan of Krutitsy and Kolomna.

Now it was precisely the unanimity with which Metropolitan Pimen's candidature was put forward and the procedure of his election to the Patriarchal throne which called forth such bitter attacks from the authors of the "Definition". There is much which might be said to combat the Karlowitz' attack on this account. I shall limit myself to reminding you of the widely known fact that there is no one, single, generally accepted Orthodox procedure for the election of the Primates of Local Churches. In this question each Church has its own customs, which change according to the circumstances of ecclesiastical life (by open vote, by secret ballot, by drawing lots,

etc.), of which there are sufficient examples in the history of the Russian Orthodox Church. As regards the number of candidates discussed by the Councils for election as Primates of the Local Churches, there has never been one, generally accepted standard in this question either. The Russian Church in times gone by knew a variety of practice. For instance, other unopposed candidates to the throne of the Patriarchs of Moscow and All Russia were: Metropolitan Pitirim of Novgorod in 1672 and Metropolitan Adrian of Kazan in 1690.

In their efforts to compromise the dignity and authority of the unanimously elected Patriarch of Moscow and All Russia Pimen, the authors of the "Definition" have without proof declared the Council was forced to accept his candidature by the civil power, and then made the accusation, now traditional for Karlowitz schismatics, that the canonic basis was not valid on grounds provided by a reference to the Apostolic canon 30 and the 3rd ruling of the VII Ecumenical Council. This unfounded objection would not be worth considering if it did not insult the honour and dignity of all the bishops who took part in the Local Council by asserting that their consciences were not free. The leaders of the Karlowitz schism who launched this accusation at the Local Council should have first thought precisely **how** those numerous members of the Council—bishops, priests and laymen—who live outside our country and are not Soviet citizens could have been forced to vote for Metropolitan Pimen if they had not considered him a worthy candidate.

To the question put separately to each Bishop: "Who do you together with the clergy and flock entrusted to your guidance in your diocese, elect Patriarch of Moscow and All Russia?" any choice might have been expressed, any candidate named. Is that not a democratic form of election and voting? But the Karlowitz leaders, naturally, have no time for such details! And so the reference to the canons made by the regrettable authors of the "Definition" only serves to weaken their already weak arguments.

The authors of the "Definition", with the intention of discrediting the election of His Holiness Patriarch Pimen, have devoted much space to their customary insinuations and accusations against Patriarchs Sergiy and Aleksi of blessed memory. I do not think, however, that I need answer these accusations here, because they have already been disproved on more than one occasion by distinguished representatives of our Mother Church.

Neither are we surprised that the authors of the "Definition" ascribed a part in the "destruction of the Church" to His Holiness Patriarch Pimen. Inspired as they are by bitterly anti-Soviet sentiments, what other accusation could the leaders of this schism beyond our borders find to throw in the face of a hierarch who is also a patriot?

QUESTION 2. What else could you say about the attitude of the Russian Orthodox Church to other aspects of the Karlowitz schism's hostile activities against the Moscow Patriarchate?

ANSWER. In order to lend greater conviction to their objections and to retain the financial and political support of certain circles in the West, the Karlowitz "Episcopal Council" has called its organisation "the free part" of the Russian

Orthodox Church which, according to them, is headed within the Soviet Union by "the Moscow Patriarchate, the obedient organ of an atheistic government." At the same time the Karlowitz leaders have declared themselves the true representatives of the political and canonic convictions of Orthodox believers in the Soviet Union. The obvious falsity of such assertions has already been proved more than once by life itself. It is enough to remember the limitless patriotism of the Orthodox citizens of our country in the years of the Second World War and the simple fact that the majority of our Orthodox Christians were born after the Great October Socialist revolution and that anti-Soviet ideology is therefore something alien to them. There are no reasons, either, to doubt the clarity of the canonic consciousness of our episcopate, clergy and laity, whose devotion to canonic tradition has helped them to put aside and live down all the inner troubles and schisms from which our Church has suffered. In a word, the Karlowitz ideology has no ground or support here in our country.

Yet, to our deep regret, the Karlowitz leaders, by giving themselves out to be the canonic heirs to the authority of the Holy Synod, have managed to seize the major part of the immovable property which formerly belonged to the Russian Orthodox Church in many parts of the world (churches, monasteries, podvoriya, land holdings, etc.). This allowed the Karlowitz orientation to create a material basis for their activities which served to consolidate the schism. For many years now the Supreme Government of the Russian Orthodox Church has been making representations to the responsible institutions of a number of states that, with regard to this property, they are the only legal heirs of the former Holy Synod on the grounds that the Local Council of 1917-1918 restored the office of Patriarch to the Russian Church. In a number of cases these efforts have met with success. As an example of the realistic approach to this question on the part of a number of countries we may cite the transfer of the Russian Church's Mission in Jerusalem to the Moscow Patriarchate by the Government of Israel in 1948 and the decision of the Supreme Court of the USA on June 6, 1960, on the case of the possession of the Cathedral of Saint Nicholas in New York, which acknowledged the right of the Moscow Patriarchate to the administration of Church property formerly managed by the Holy Ruling Synod. At the same time it is to be regretted that the Karlowitz schismatics continue in their illegal administration of property rightfully belonging to our Church in the Holy Land, in Argentina, in West Germany, Switzerland and several other countries.

The Karlowitz's leaders pursue their course of active hostility to the Russian Orthodox Church with a persistence which might well have been turned to worthier use. In order to discredit the Supreme Government of the Russian Orthodox Church and the Soviet State these blind leaders do their best to spread misinformation on the true state of the Church and of religion in the Soviet Union as widely as possible in Western society, seeking to demonstrate that socialism is incapable of guaranteeing freedom of conscience. In this direction the Karlowitz group work is in complete accord with the cen-

tres and institutes for the study of religion in the USSR which function in England, the USA, West Germany and a number of other countries and which, together with them, try to use the religious question to further anti-Soviet ends and to combat socialism as a system. In these communal tasks the Karlowitz leaders and the Western students of religion in the Soviet Union are alike in the unceremonious way in which they arrange facts and in their readiness to use any materials, however doubtful in quality or even completely false, for their unseemly aims. As an example I would cite the "case" of B. Talantov, to which they continue to refer to this day, who, it is said, made unsuccessful representations to the Moscow Patriarchate, begging their assistance in solving certain problems of ecclesiastical life in the diocese of Kirov. As it transpired, neither the chancery of the Moscow Patriarchate nor any other central organ of our Church had ever received any requests signed personally by B. Talantov. As for the problems of our Church life, they have of course arisen and will undoubtedly continue to arise, as in the life of any other Church, wherever situated. We know our own problems, we deal with them ourselves, and do not require any help from anyone to do so.

QUESTION 3. Have you anything to tell us about the present intentions of the Supreme Ecclesiastical Government of the Russian Orthodox Church with regard to the Karlowitz schism?

ANSWER. First and foremost, we do not identify the ideologists of the Karlowitz schism with the mass of the clergy and believers of this orientation. We know that in the Karlowitz milieu itself there is a gradual process of emancipation among the rank and file of the clergy and particularly amongst the laity, of emancipation from those soul-destructive ideas of hatred for our Russian Orthodox Church and for our Homeland which are inculcated into them by their spiritual leaders.

As we know, the Primates of the Russian Orthodox Church have addressed the Karlowitz schism from time to time throughout its existence with exhortations to its leading hierarchs and have even tried to work on them through limited canonic sanctions which, in a number of cases, have led to positive results. However, to our great regret, these measures have proved insufficient, and the activities of the Karlowitz schism, harmful both for the Mother Church and for the whole of Orthodoxy, continue.

Our Supreme Ecclesiastical Government has until now refrained from invoking extreme canonic disciplinary measures not from indifference but in patience and mercy, hoping for the spiritual enlightenment of their leaders. And, since they have not repented to this day, the Supreme Government of the Church will have to put into effect the request of the Local Council to apply the necessary canonic sanctions" to the "apostate hoard" (III Ecumenical Council, I), to the Karlowitz schism and its unrepentant followers, that the Church might receive a lawful and clear definition of it and that no one should at any time put this to the question and that the faithful might "mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."

19 November, 1971

On Contemplating the Holy Epitaphion



n the name of the Father and of the Son and of the Holy Spirit!

This is the day of Christ's crucifixion. "It is finished," said the Saviour, and gave up the ghost. Every year we relive the shattering events of that day. Characters associated with those events pass in review through our minds: Pilate, Caiaphas, Judas, Herod. All that "unlawful council of the impious" who "took council in vain."* For, in secular history, Pilate passed sentence on Jesus Christ, but in the Eternal Realm of ethics Christ passes sentence on Pilate and this world: "Now is the judgement of this world" (Jn. 12, 31). Pilate washed his hands, forgetting that the outward washing of one's hands cannot remove stains of dishonour or of shameful neglect of duty: "His Hands he washed, yet was his heart defiled."

Christ used a single word to describe Herod: "Go ye and tell that fox..." And He turned a deaf ear to all the questions inspired by Herod's curiosity. It is this judgement of silence (desolation) that we hear in Christ's exclamation about the temple at Jerusalem: "Behold, your house is left unto you desolate." And the Glory of God (Shekhina) withdrew from that place.

In the hymns of Holy Week the Church invites the faithful "that we too should come, believing ourselves cleansed, and walk with Him and be crucified

with Him and die for His sake by continually mortifying our corrupt affections."

At the bidding of Mother Church we enter the palace hall of the high priest Caiaphas where—that night—a fire was burning. People had gathered round the fire to warm themselves and Peter had come "to see the end" and "stood with them and warmed himself."

The Gospels tell us about Peter's denial. When two maid servants and some other person asked if he were not one of Jesus' disciples he denied it, he even cursed and swore he did not know the Man and did not understand the question. No sooner had he done so than the cock crew and Peter went out and wept bitterly.

That fire in the high priest's hall has not gone out, nor have people ceased to deny Christ. That fire burns for all time. Those standing about it discuss weighty matters and ask: "What do you think of Christ?" Many are the Peters who unrepentantly and with finality class Him among other religious leaders such as Buddha, Zoroaster or else reduce Him to a vague figure wrapped in veils of mythology.

Whatever the fire we approach, whatever discussions are going on around it, the moment will surely come when the serving-maid will ask the age-old question: "Art not thou also one of His disciples?" And just as surely will she find a Peter. A Peter who will deny Christ without repentance, indeed with a sense of satisfaction that he has echoed, if insincerely, the opinion of others. Such a "Peter" represents a type whose superficiality makes him fear to be "behind the times."

That historical night from Thursday to Friday seems to stretch out to the present day, or rather to have returned—now—for each one of us. The same

*) From the 5th Irmos for Good Friday trans. Isabel Haggood, Service Book of the Holy Orthodox Catholic Apostolic Church, N. Y., 1922, p. 216.

denial of Christ by Peter when approached by the serving-maid, the same withdrawal from the fire—but without the first Peter's tears, repentance, contrition. May this fire die within us for all time!

It is another fire we turn to—a fire on the shores of the Sea of Tiberias, a fire over which Peter made his profession of loyalty. This is the fire that must blow high within us, these are the glorious flames we must feed, for at this fire we hear other words, words of love—the most profound personal love. We hear Christ the Saviour saying, “‘Simon, son of Jonas, lovest thou me?’ He saith unto Him, ‘Yea, Lord; thou knowest that I love thee’.” Three times in succession did Christ put this question.

And Peter's love lasted to the end of his days on earth.

Let us share in this deep and most true love for our Lord Jesus Christ. Let us nurture the light of faith that has been kindled within us. It is our heroic task to see that it never goes out. Amen.

On the Day of St. John the Apostle and Theologian

in the name of the Father, and of the Son, and of the Holy Spirit!

St. John the Apostle is referred to in the Scriptures, as “he whom Jesus loved.” John wrote much, and all about love.

According to tradition, it was the presbyters of the Church who gave him the impetus that led to the writing of his Gospel. He called them together to pray and fast with him, then in a burst of divine inspiration inscribed the opening words: “In the beginning was the Word...”

In all his writings St. John testifies to “that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you

that eternal life, which was with the Father, and was manifested unto us)” (1 Jn. 1, 1-2).

Like an eagle he rose to dizzy heights in expounding on the Word made flesh. He was the preferred mouthpiece to give form and expression to the lofty truth of the incarnation of the Word of God. And this truth, which embraces all the speculations of Alexandrian theosophy, became the well-spring from which have issued and will go on issuing the most sacred pronouncements of Christian thinkers to the end of time. It was to dispel the doubts and misconceptions of the faithless that St. John proclaimed this truth. It became the keystone of all belief.

The second truth proclaimed by St. John is: “God is Light.” Pharisaic polemicists would have us believe that God approves of their bickering over petty details of ritual. Yet the bickering of both ancient and modern Pharisees is reduced to dust by this thunderbolt of revelation: “God is Light.”

“God is Love.” It took St. John and his brother James, the “sons of thunder,” an entire lifetime to master the lesson that violence is abhorrent to God. The times of Elijah demanded the spirit of Elijah, but those times have gone never to return. The leaders of some sects have not learned this lesson to this day, even after the passage of nineteen centuries.

St. John also spoke of eternal life, whose duration is not to be measured by earthly clocks though they were provided with mechanisms that never run down. Earthly clocks are incapable of measuring heaven's ages. The Apostle described eternal life as the growing comprehension of the Son of God: “He that hath the Son hath [and not will have. — I. K.] life.” This knowledge is Christ's gift to man: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

God is true and despises falseness in His creatures. A lie is an abomination to God and, therefore, any lack of sincerity, lack of love and forbearance so pollute the incense offered up that it only defiles the altar.

St. John foresaw the dangers of heresies and anti-Christ—champions of

false faiths, wolves in sheep's clothing, satans disguised as angels of light—who had begun to make their appearance in the early Christian community. One of St. John's main purposes was to shield the Church from their cunning teachings. "Antichrist" was the name he gave to those who did not believe Jesus Christ had come in the flesh. He did not thunder anathemas against them, he merely made a calm, firm statement of the truth: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The dimming of Christ's countenance which began in those early days proceeded more vigorously from the middle

of the 19th century. Support has been enlisted from the Philonic conception of the *Logos*, from the Hindu doctrine of Trimurti, from the Essene sect with their Teacher of Righteousness, and from many other sources. The important thing is that all this is either pure abstraction or else completely alien to the essence of Christianity. In a word, whatever they offer, they do not offer Jesus Christ. We, who accept the dogma of God's Word made flesh, cherishing this truth as our dearest treasure, should dedicate our lives to the fulfillment of John's behest to love our neighbour, for this is the one sure path leading to a knowledge of God: he who does not love his brother shall not know God. Amen.

Archpriest IOANN KOZLOV

On 10 September, 1971, in the 85th year of his life, the much esteemed mitred Archpriest Ioann Stepanovich Kozlov, Master of Theology, quietly went to his Lord after receiving the last sacraments. His associates at the Moscow Theological Academy and Seminary—professors, teachers, students and office staff—were profoundly grieved to hear of Father Ioann's death. He was deeply loved and revered by all, and his life was worthy of emulation by those preparing themselves for the Orthodox priesthood.

Father Ioann was born on 2 October, 1887, of peasant stock, in the village of Nikolskoye in the province of Penza. He attended the town school in Penza, then graduated from Teachers' College and became a teacher in the parish school in the village of Poyma, still in his home province of Penza. Later he graduated from the Moscow Theological Academy. On March 25th, 1911, he was ordained presbyter, and became a missionary in the Olenets dio-

cese, where he also served in various parish churches.

As missionary, teacher and educator, above all as a jealous and inspired defender of the Orthodox faith, Father Ioann gave all his strength as well as his enormous knowledge to the teaching and training of pastors for Christ's Church. In 1949 he began lecturing on Religious Sects, on the Schism and on Canon Law in the Leningrad Theological Academy and Seminary. From 1956 until the state of his health forced him to retire

in 1971 he taught in Moscow theological schools, his subjects being the New Testament, Religious Sects and the Schism.

Father Ioann's many published books and as yet unpublished manuscripts on sects and schism remain as a memorial to his serious scholarship. His writings on missionary activities, published as separate books and pamphlets, occupy an important place among his works.

We publish here two of Father Ioann's sermons.



Professor Archpriest Ioann Kozlov, preaching.

The President of the Christian Peace Conference Metropolitan NIKODIM of Leningrad and Novgorod Is Interviewed by the Editor of the Journal "The Christian Peace Conference" Dr. Jiri Svoboda

QUESTION. What do you consider the most important positive result of our IVth All-Christian Peace Congress?

ANSWER. The most important result of the IVth All-Christian Peace Congress I consider the elaboration of a working basis for the Christian peace movement at the present stage of its activities which found expression in the Congress's adoption of the new Constitution of the Christian Peace Conference, and the Congress's definition of the position of the Christian peace movement with respect to actual problems of international life which have become the object of particular care and attention on the part of the CPC.

In this connection I would emphasise the great importance of the results of the serious theological examination of the duties of the Christian peace movement by the Congress. In this way, for instance, the theological discussion at the Congress clearly showed that there was no contradiction between the Christian "ministry of reconciliation" (2 Cor. 5, 18, 19) and the Christian obligation to work actively for peace and justice, against evil, striving for the elimination of any form of oppression, whether of human individuals, social groups or whole peoples.

I also consider of great importance the Congress's condemnation of anti-communist propaganda which is a constant source of international tension which distracts people from the struggle for peace and justice. I would also like to mention the significance of the authoritative statements made by the Congress with regard to the situation in Indochina, in the Middle East, in Eastern Pakistan and in South Africa, and the Congress's highlighting of the efforts of the Christian peace movement to cooperate with the Christian Peace Conference in the liquidation of these dangerous hotbeds of war and in trying to bring about an easing of international tension.

The appeal to the Churches to support all those suffering from racial oppression and to strive for their emancipation is a contribution to the

struggle now being waged by all men of goodwill against racism.

Naturally, recent positive developments in international life have not passed unmarked by the Congress, and they had a healthful influence on its course: the treaties between the USSR and West Germany, Poland and West Germany, the agreement on West Berlin, the international treaties on some aspects of the disarmament problem, etc. All these questions received their due of discussion at the Congress and exercised an undoubted influence on the outcome. The Christian Peace Conference should during the forthcoming period of its activity do all in its power to help bring about more such positive developments in international relations.

QUESTION. In what basic direction will the work of the Christian Peace Conference develop over the next few years?

ANSWER. As a result of the IVth All-Christian Peace Congress the Christian peace movement has received a strong impulse to further activity over the years immediately ahead. The efforts of the Christian Peace Conference will be directed towards the practical realisation of all that I have already said. We shall make it our aim to develop the activity of the Christian Peace Conference so as to obtain maximum results, we shall aim at intensifying our regional work in depths, at attracting new forces and at increasing the number of local committees and groups of the Christian Peace Conference.

In order to further the effective putting into action of the programme of the Christian Peace Conference, the IVth All-Christian Peace Congress has announced the readiness of members of the Christian peace movement to work together in all that concerns the establishment and safeguarding of peace and equity with all religious and lay organizations and movements having identical aims. We intend to take the necessary steps in this direction.

November 9, 1971.

The Fourth All-Christian Peace Congress



From September 30 to October 3, 1971, in the International Hotel in Prague was held the IVth All-Christian Peace Congress. Three hundred delegates, observers and guests from various Christian Churches and societies from 49 countries of Asia, Africa, America and Europe took part in the work of the Congress.

The Congress's Biblical slogan was: "Mercy and truth are met together, righteousness and peace have kissed each other" (Pss. 85, 10). The main theme of the Congress was "Our common responsibility for a better world."

Before the opening of the Congress Bishop Festus Segun of the Anglican Church of Northern Nigeria celebrated an ecumenical service. The Congress was declared open in a speech by the Chairman of the Continuation Committee of the Christian Peace Conference, Metropolitan Nikodim of Leningrad and Novgorod.

Greetings to the participants from the Czechoslovak Churches were pronounced by the Patriarch of the Czechoslovak Church Dr. Miroslav Novak.

The fundamental address to the Congress was delivered by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Continuation Committee of the Christian Peace Conference. Pastor Dr. Herbert Mochalski (West Germany), the Vice-President of the CPC, read a paper on the international situation from the point of view of the CPC. Pastor Richard Andriamanjato (Madagascar), one of the seven Vice-Presidents of the CPC, read a paper on the problems of developing countries and Christian responsibility for their development.

The Acting General Secretary of the CPC, Dr. Janusz Makowski (Poland) made his report to the Congress.

Mr. William Henson, director of the information section of the UN Office in Geneva, read a communication from U Thant addressed to those taking part in the IVth All-Christian Peace Congress.

At a plenary session of the Congress, the Baptist Pastor the Rev. Ralph Abernathy, leader of the Conference of Southern Christian Leadership, made a speech devoted to the struggle for civil rights in the USA.

In the panel discussions which touched on the questions of combating colonialism and racism, the problems of the Middle East, Latin America, Indochina and Europe, reports were read by Mr. Eduardo Coloma, a representative of the Mozambique Liberation Front (FRELIMO), Mr. Shope, the General Secretary of the Trade Unions of South Africa; Dr. Yusuf Sayigh, Professor at the American University in Beirut; the Roman Catholic priest Dr. Gonzalo Arroyo (Chile); the priest Joseph Marie Ho Hue Ba, the head of the delegation of Catholics in South Vietnam; the priest Linh Muc Pham

Luang Phaa, the head of the Catholic delegation from the Democratic Republic of Vietnam; Dr. Andrzej Wantula, Bishop of the Lutheran Church in Poland.

For two days discussions went on in the six working groups of the Congress: Theological (theme: reconciliation and taking sides in the struggle for peaceful co-existence and against imperialism—an attempt at theological clarification); International (theme: peaceful co-existence and disarmament, problems of the Third World and European security in relation to the struggle against imperialism); Economics and Politics (theme: political and economic liberation as a prerequisite for genuine development); Youth (theme: the struggle for peace and justice in the light of various forms of counter-revolution and pseudo-revolution under the conditions of present-day imperialism); Against Racism (theme: racism and its role in imperialist exploitation).

The Congress adopted the new Constitution of the Christian Peace Conference. During the Congress candidates were elected to the administration and leadership of the Christian Peace Conference: a Committee for the Continuation of the Work of the CPC, a Working Committee and a President of the CPC.

Metropolitan Nikodim of Leningrad and Novgorod was elected President of the Christian World Conference.

The following representatives of the Russian Orthodox Church were elected to the 90-member Continuation Committee of the Christian Peace Conference: Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Archbishop Yuvenaliy of Tula and Belev; Archimandrite Cyril Gundyayev; Archpriest P. S. Sokolovsky and A. S. Buyevskiy.

On the staff of the 19-member Working Committee were the following representatives of the Russian Orthodox Church: Metropolitan Nikodim of Leningrad and Novgorod, in the capacity of Chairman of the Working Committee and as President of the CPC, and A. S. Buyevskiy.

The IVth Christian Peace Congress approved the following documents: a Message, a resolution on Vietnam, a resolution on the Arab-Israeli conflict, a resolution on European Security, a resolution on East Pakistan, a resolution against racism, a resolution on South Africa.*

The Congress sent letters of greeting to the President of the Czechoslovak Socialist Republic Ludwik Svoboda, to the Churches of Czechoslovakia, to the Chairman of the 26th UN General Assembly Dr. Adam Malik and to the General Secretary of UN, U Thant, to the President of the Republic of Chile Dr. Salvador Allende, to Bernadette Devlin, the British M. P. (apropos the tragic events in Northern Ireland), to

* All given as a Supplement to this issue.

the leader of the Conference of Southern Christian Leadership (USA), Dr. Ralph Abernathy.

The President of the Christian Peace Conference Metropolitan Nikodim of Leningrad and Novgorod addressed the Congress with a final speech.

At the closing of the Congress the prayer was spoken by Dr. Tibor Bártha of the Reformed Church of Hungary.

On September 30 Matej Luchan, the Vice-Chairman of the Government of the Czechoslovak Socialist Republic held a reception in honour of those participating in the IVth All-Christian Peace Congress in the Waldstein Palace in Prague.

On October 2, S. I. Prasolov, Chargé d'Affaires at the Soviet Embassy in Czechoslovakia, organised a reception on the occasion of the Russian ecclesiastics' visit to Prague to take part in the IVth All-Christian Peace Congress. At the reception there were present a large group of participants in the Congress from Asia, Africa, the Americas and Europe.

* * *

On October 4 there took place in Prague the first meeting of the newly-elected Continuation Committee of the Christian Peace Conference which was conducted under the Chairmanship

of the CPC's President, Metropolitan Nikodim.

In accordance with the Constitution, the Committee for the Continuation of the work of the Christian Peace Conference elected a General Secretary of the CPC. Their choice fell upon Dr. Karoly Toth, Pastor of the Reformed Church of Hungary.

On that same day, the first session of the newly-elected Working Committee also took place. At this meeting Vice-Presidents of CPC were elected, namely: Pastor Richard Andrimanjato (The Church of Jesus Christ, Madagascar), Professor-Doctor Sergio Arce-Martinez (The Presbyterian Reformed Church of Cuba), Bishop Dr. Tibor Bartha (Reformed Church of Hungary), Dr. Janusz Makowski (Roman-Catholic Church in Poland), Pastor Dr. Herbert Mochalski (Evangelical Church of Hesse-Nassau, West Germany), Mr. Abraham Thampi (The Syrian Church of Mar Thomas in India), Dr. Heinrich Helstein (Reformed Church in Switzerland).

The Working Committee appointed the staff of the International Secretariat of the CPC, the Russian Orthodox member of which is Archpriest P. S. Sokolovsky.

The Working Committee discussed a number of current problems of concern to the Christian Peace Movement.



The Peace Congress in session



A Solemn Date in the Life of the Serbian Church



In the autumn of 1970 the Serbian Church celebrated the fiftieth anniversary of the restoration of the Patriarchate.*) It was on the 13th of September, 1920, that the Serbian Church again came under the government of its own Patriarch. In the town of Sremski-Karlowtsi, Metropolitan Dimitry Pavlovich of Belgrade was elected Patriarch. So it was here, also, in the historic town known to Serbs as the "Serbian Sion," as well as in the capital city of Belgrade, that the fiftieth anniversary of this event was celebrated.

In Belgrade the solemnities began on the 13th of September, 1970, with the celebration of the Divine Liturgy in the Cathedral of St. Michael the Archangel by His Holiness German, Patriarch of the Serbian Orthodox Church, together with Metropolitan Daniil of Chernogorsk-Primorskiy and Bishop Emilian of Slavonsk assisted by 12 priests and 10 deacons. The Liturgy was attended by members of the Holy Synod (Metropolitan Vladislav of Dabrobasan, Bishop Valerian of Shumadiysk, Bishop Chrysostom of Branichevo, and Bishop Vissarion of Banat, and also by the diocesan Bishops Makariy of Sremsk, Nikanor of Bach, Longin of Zvornichsko-Tuzlansk, Andrey of Banyaluka, Ioann of Shabatsko-Valevsk and the Vicarius of Bishop Daniil of Marchansk. From the Serbian monastery of Khilandar on Mt. Athos came the Abbot, Father Moisey. There was a great influx of clergy and laity into Belgrade from all parts of the country. There was not enough room in Belgrade Cathedral for all those who wished to join their prayers with those of the celebrants and to take part in the solemnities.

On the occasion of this anniversary the Council of Bishops addressed an encyclical to all Orthodox Serbs which was read in Serbian Churches in Yugoslavia and abroad: in America, Australia, West and Central Europe, everywhere, where there are communities of Serbs. The encyclical asks for the prayers of the congregations for all the Patriarchs since the restoration: Dmitriy, Varnava, Gavriil and Vikentiy, who gave such faithful service to their Church and people. It asks for prayers for all Orthodox Serbs who under all circumstances of their life in the course of these last fifty years have kept faith with the Church and with the Serbian people. The restored Serbian Patriarchate will for ever remain the spiritual mother of its people with the Gospel of Christ as its programme and its aim. The encyclical calls on people to stand

fast by their Church, by Christ and his Gospel of love, peace and goodwill, so that, being born again in the spirit, the children of the Church may be of real help to their whole people, both spiritually and materially. It also calls on those children of the Serbian Church who are resident abroad, wishing them joy of the anniversary and inviting them to consolidate their union with their Mother Church, whose maternal love reaches out to them in constant care.

On the 15th of September the celebrations were continued in the town of Sremski-Karlowtsi. The Divine Liturgy was here celebrated by Patriarch German with Bishops Makariy of Sremsk and Longin of Zvornichsko-Tuzlansk assisted by 6 priests and 4 deacons. Here also there was not room in the Cathedral to accommodate all the people who had gathered from the length and breadth of Vojvodina.

An active part in the celebrations was played by Church schools, the Orthodox theological faculty and the Seminaries of Saint Savva (Belgrade) and of Saint Arseniy of Sremsk (Sremski-Karlowtsi) led by their distinguished rector Professor-Archimandrite Milutin Stoyadinovich.

The celebrations were finally concluded on the 14th of October by Divine Service in the "Patriarch's" Monastery of Pechsk. Here, at one time, was the throne of the Head of the Serbian Church, hence the name of the Monastery, the only Stavropigial Monastery in the Serbian Church. The enthronement of the Patriarch is repeated in this monastery 2-4 years after his enthronement in the Cathedral Church of Belgrade. The anniversary was celebrated here on October 14th because it is the feast-day of the Monastery church—the Church of the Protecting Veil of the Mother of God. After the All-Night Vigil on the eve of the feast-day they sang the Acatist Hymn before a miracle-working icon of the Mother of God known as the "Pechsk" icon or the "Wayfarers' Guide." On the feast-day itself Patriarch German blessed the new-built bell-tower of the monastery and then celebrated the Divine Liturgy with Bishops Makariy of Sremsk and Pavel of Rashko-Prizrensk, assisted by a number of priests and deacons. Bishop Longin of Zvornichsko-Tuzlansk attended the liturgy. The Seminary of Prizrensk led by its rector Archimandrite Mefodiy Muzhdeka took part in the celebrations.

This solemn date in the life of the Serbian Church coincided with the 12th anniversary of Patriarch German's enthronement which took place on September 13th, 1958. Patriarch German is the 43rd Patriarch of the Serbian Church since the original institution of the Patriarchate and the fifth since its restoration.

Priestmonk **DAMASKIN DAVIDOVICH**
A student of the Moscow Theological Academy.

* The Serbian Church had its own Patriarch since 1646 but lost this privileged in 1766 during the period of Turkish rule.

Filaret, the New Metropolitan of Vidin



On February 26th, 1971, at the age of 103, the eldest Bishop of the Bulgarian Church, Metropolitan Neofit of Vidin, fell asleep in the Lord. After the diocesan elections which took place in May of this year, on the 23rd day of May in the Synodal Church of St. Boris (the Tsar), Filaret, Vicarius of the Metropolitan of Sliven and Bishop of Velich (in the world Slavcho Tsekov Ignatov) was unanimously elected to fill the Vidin Metropolitan See.

The most reverend Filaret is well known to Russian Orthodox people. In the rank of Archimandrite he worked in 1964-1968 as the Superior of the Bulgarian Church *podvoriye** in Moscow. His open nature and responsive heart made him loved and respected amongst his parishioners and in Church circles generally. He himself said that his service in our country had been a fruitful school which enabled him to grow in the Grace of Russian holy places and to discover the spiritual treasures of the Russian Orthodox Church.

The new Metropolitan now returns to his native diocese of Vidin. Here he was born in the village of Vyrbovchets on June 5th, 1921, in a family of poor peasants. Here he attended elementary school but then had to break off his education for several years owing to the extreme poverty of his people and only after several unsuccessful attempts to combine studies and physical work did he finally succeed in being accepted for a Church choir school, where he distinguished himself by his fine voice.

In 1939 he became a novice in the Monastery of St. George at Glozhensk, where he made his final vows in 1941. In the following year he was ordained hierodeacon and enrolled as a student at the Theological Seminary of Plovdiv where he completed the course and went on to the Kliment



of Okhrid Theological Academy in Sofia from which he graduated in 1951. In 1953 in the Monastery of Bachkov he was ordained priestmonk and in 1954 elevated to the rank of Archimandrite. From the end of 1956 to the beginning of 1961 he worked as protosingel of the Sliven Metropolitan and, from 1961 to 1964, as the Abbot of Bachkov Monastery. In these various posts Archimandrite Filaret acquired the essential ecclesiastic and administrative experience.

When he returned from Moscow to Bulgaria on June 30th, 1968, he was ordained Bishop of Velich and appointed Vicarius of the Metropolitan of Sliven.

Metropolitan Filaret is a man of wide culture and enters upon his new dignity at the height of his powers, with the reputation of a good and kindly pastor and hierarch of the Church and of a patriot with a sound grasp of the problems now besetting mankind.

ANDREY IGNATEV

*) See note on p. 5

CHRONICLE

On November 5, 1971, His Holiness Pimen, Patriarch of Moscow and All Russia, sent a message of congratulation to His Beatitude Elias IV, Patriarch of Antioch and All the East, on the occasion of the opening of a new Theological Academy at Belement. His Holiness expressed the wish that

this new Academy might prove a worthy heir to the great traditions and theological thought of the East.

On this same day the chairman of the Department of External Church Relations of the

Moscow Patriarchate Metropolitan Nikodim of Leningrad and Novgorod sent greetings to the rector of the Academy, Metropolitan Ignatius Hazim of Latakia and wished him, the professors and students of the Theological Academy all success in their labours for the good of the Antioch Church.

Speech Delivered by Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, at the Opening of the Discussions between Representatives of the Russian Orthodox Church and the US Church of the Brethren

loved Brothers in Christ! Kiev, Mother of Russian cities, is only too happy to receive you, representatives of the Church of the Brethren who have come from the United States to discuss with us, representatives of the Russian Orthodox Church, pressing problems of the day and, above all, the problem of international peace. We sincerely rejoice in this opportunity because it brings us together not only as fellow Christians, but also as citizens of two great powers whose collaboration in many fields can facilitate the consolidation of peace. Here in the capital of the Soviet Ukraine, which is the cradle of the Russian state and of Russian Orthodoxy, we welcome you and the part you will take in the discussions scheduled to begin today.

Close ties and brotherly relations in Christ between our Churches are most important and greatly to be desired. They are sustained by an interchange of visits as well as by our theological discussions. Much was done to further the latter by the late Dr. G. Rau, Executive Secretary of the Church of the Brethren, whose death is mourned not only by your Church but by the Russian Orthodox Church as well. We knew him to be a true Christian. I propose that we now honour his memory according to the Orthodox custom by singing "Eternal Memory." (All stand up and the Orthodox sing "Eternal Memory.")

Our present meeting in Kiev is one more link in the chain of discussions held by representatives of our two Churches. It reinforces the established tradition of talking things over together in a spirit of love and good faith. This tradition is desirable in that it supports the ecumenical movement. Of primary importance is the subject matter of the discussions. It has become customary for us to devote our meetings to questions of international peace and the settlement of conflicts by peaceful means. We must discuss ways and means of achieving the progressive development of the modern world. Such meetings as ours may help to draw all Churches together in the ecumenical movement and consolidate Christian forces in the service of contemporary man.

In our day, as in all days since the birth of Christianity, we are called upon to follow the teachings of our Lord, to serve Him not with empty forms but in the living spirit of love, faith

and hope. We are inseparably bound by the demands made in the Gospels upon followers of Christ, but we must always be ready to fit these demands to the circumstances of a changing world if we are truly to carry out Christ's instructions. We are one in the risen Christ, and in the Holy Spirit, which restores and strengthens our powers of serving one another and our neighbours. Our creeds are different. Yet our aspiration towards Christian unity makes our witness and service effective and fruitful. In the present situation, at this gathering of Christians from the United States and the Soviet Union, it is of particular importance to bear this in mind.

The October Revolution in Russia, which brought about a fundamental change in the structure of society and thinking of many millions of people, acted as a stimulus to our theological apprehension of basically new phenomena in the life of the world. Our new understanding applies not only to the practical side of the matter, that is, to the life of the Russian Orthodox Church in new conditions, but to our theological understanding of the world around us.

We live in lands with different social structures. Yet all of us alike are alarmed by the action of imperialist forces, resulting in the conflicts in South Eastern Asia and the Middle East, as well as in other parts of the globe. We are troubled by race discrimination and violations of civil and human rights. We aspire to peace and progress. It is easy for us to understand each other as Christians whose lives are guided by the teachings of the Gospels. These teachings ought to enable us to arrive at a single view of contemporary matters, and this will give us strength for joint action. This action should be aimed first of all at putting an end to the war in Vietnam and the conflict in the Middle East, then at prohibiting nuclear weapons and other disastrous methods of warfare, in order to put a check on imperialist policies, at achieving disarmament, peace, peaceful coexistence and finally at the progressive development of all peoples inhabiting the earth.

As Christians you as well as we yearn for a just and lasting peace between our two countries, so that our people and all other peoples may enjoy opportunities that are genuine and free of suspicion and distrust to create the material

and spiritual values necessary for the all-round development of every individual and of society as a whole. We are aware of our Christian duty to do all in our power to divert people from the path of contention and lead them on to a sure path of mutual collaboration, where the preservation of peace will be the natural purpose of all international life and activity.

At present a great many people speak about peace, but, as our Lord Jesus Christ has said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt. 7, 21). In the same way not everyone who talks about peace is a peace-maker, but only he who supports his words with deeds.

Christian service may assume the form of a diaconate in science, technology, culture, social and political studies; in every area activities must be measured by the changeless Gospel standards of love, justice, freedom and peace. The world suffers from the continuous exploitation of man by man, attempts to suppress the development of natural forces, and many other things that must be placed in the category of evils. Christians are expected not only to sympathize with suffering but actively to resist the evils engendering such misfortunes as sickness, hunger, poverty and lack of human rights.

One facet of the diaconate is Christian service in the area of social and political changes.

Christians cannot deny their responsibility in respect to movements for national emancipation, the abolition of racial discrimination, the struggle for democratic reforms and civil rights and, finally, for social and political revolution with all their results. It is well-nigh impossible to offer any concrete guidance for the Christian diaconate with respect to the manifold processes of social and political change taking place in the modern world elicited by the demands of progress. One thing, however, is clear: Christians cannot but support all that contributes to the good, the perfecting of man and society.

We have gathered here not to reproach or to instruct one another. And we shall achieve brotherhood not through competing in faith but in discovering those common ties that make us the children of God desirous of doing the will of our Heavenly Father. We are convinced that the differences in our reception of the truth of the Gospels, differences which no doubt will remain, cannot detract from our brotherly love or prevent our collaborating in the common cause of serving and bearing witness to Christianity.

In the light of all that has been said, let me once more welcome you, representatives of the Church of the Brethren who have come here to discuss problems with representatives of the Russian Orthodox Church, and may God give His blessing to our labours in the cause of peace and progress.



Uninterrupted Service to God and Man

(Assembly of the Conference of European Churches)

From April 25 to May 2, 1971, an Assembly of the Conference of European Churches, "Nyborg-VI" was held in the town of Nyborg (Denmark). It was attended by representatives of one hundred European Churches and four international organisations. Eighty Churches sent 145 official delegates with the right to vote. Altogether, there were up to 370 people at the Assembly including fraternal delegates, observers, representatives of various Christian organisations, guests and journalists. Noteworthy was the presence of a large group of fraternal delegates from the Roman Catholic Church. There were groups from various religious denominations of the USSR, including delegations from the Russian Orthodox Church, the All-Union Council of Evangelical Christian-Baptists, the Evangelical-Lutheran Churches of Estonia and Latvia. The Russian Orthodox delegation was led by Metropolitan Aleksiy of Tallinn and Estonia, member of the Holy Synod, member of the Presidium and Vice-Chairman of the

Conference of European Churches; other members of the delegation were Bishop Iriney of Baden and Bavaria; Bishop Germogen of Podolsk, representative of the Moscow Patriarchate at the World Council of Churches; Professor Archpriest L. Voronov; Archpriest P. Sokolovsky; Father B. Udovenko; Professor N. A. Zabolotsky and N. S. Bobrova. The Assembly elected as Chairman Dr. William A. Visser't Hooft, a distinguished figure in ecumenical circles and permanent consultant to the Conference of European Churches, and, as Vice-Chairman, Bishop Germogen of Podolsk (USSR) and Pastor Jacques Maury (France).

At this its sixth Assembly in Nyborg the Conference of European Churches gave proof of the close connection between two forms of Christian service—to God and man—by their suggestions for Christian action on the European continent. The problems raised at this Assembly and the results arrived at give "Nyborg-VI" a claim to be considered the outstanding ecumenical event of the year. For six

years now, ever since the Assembly "Nyborg-IV" which took place on board the boat Bornholm, and particularly after the Assembly "Nyborg-V" held in 1957 in Pärtsach in Austria, members of the Conference of European Churches have been conducting systematic theological and practical studies to establish on what basis and by what means the Christians and Churches of Europe can best serve their own people, their continent and the whole world. It is most significant that the theme of peace and peace-making has assumed primary importance in these efforts. The agenda of the Assembly "Nyborg-VI", drawn up in a preparatory document entitled, like the Assembly itself, "Servants of God, Servants of Men," puts forward such burning problems as humanitarianism and world peace; Christianity and secular humanism; the struggle for peace and social equity in the name of human dignity and in defence of the rights of man; peaceful co-existence as a basis for European development, Christian collaboration in changing outdated and unjust socio-economic systems; the fruitful interconnection of the personal and the social, etc. (Servants of God, Servants of Men. Geneva. 1970, §§ 16, 17, 18, 37, 44, 46, 60, 64, 75, 82, 87, 93, 94, 96). These problems were studied by the Assembly and definite recommendations were formulated regarding some of them. It is also important that both during and before the Assembly, representatives of the Churches from the socialist countries were noticeably active and this was commented upon in the local press and in ecumenical circles. It is our profound conviction that the dialogue in Europe should be a dialogue between equals, only then will it be of real use to the Churches of Europe and serve to further cooperation on the continent. This is the inevitable corollary of the coexistence of two social systems in Europe and of the urgent need to elaborate an effective system of European security and to develop collaboration between all the peoples of Europe for the good of our continent and the whole world.

* * *

The Assembly took place in Denmark and no account of our delegation's activities would be complete without saying a few words about the country itself. For me, Denmark has always seemed a land of fairytale, most probably because, like many others, I have loved Hans Andersen's exquisite stories since my childhood. And indeed, Denmark is an enchanting country. Old houses with bright red tiles or sometimes with thatched roofs are set picturesquely amongst the neatly cultivated fields. It is not

only the countryside, however, which gives this impression of old-fashioned quaintness. Many city streets, also, are delightfully reminiscent of times gone by, as if straight out of one of Andersen's stories. I had always wanted to visit this little Scandinavian country. Now that the opportunity had come to do so as a member of a delegation from the Russian Orthodox Church, my dream had not only come true but the reality was proving altogether up to my expectations.

We arrived in Copenhagen one sunny morning on the 24th of April, 1971. The members of our delegation found a little time to look round this city with its ancient churches, palaces and houses, its winding streets which seemed so very narrow after our broad, Moscow roads. Copenhagen is a lively town, particularly the city centre. The Danes struck us from the outset as friendly, fun-loving, and good-humoured, and this was how we were to see them throughout our visit.

The following day we were scheduled to leave Copenhagen for Nyborg by bus. This made an interesting cross-country trip. We crossed an arm of the sea by ferry to reach the Island of Fyn on which stands Nyborg, the medieval capital of Denmark, now a small seaside town with twelve thousand inhabitants. Nyborg, the history of which stretches back for seven centuries, has given its name to the Assemblies of the Conference of European Churches ever since the founders, amongst whom were representatives of the Russian Orthodox Church and of the Evangelical-Lutheran Church of Estonia, held their first meeting here. Situated amongst pinewoods which grow down right to the edge of the sea, the town is at once homely and beautiful. It has now become an established tradition for the Assemblies of the Conference of European Churches to be held in the Nyborg Strand Hotel, picturesquely situated on the sea-shore and excellently equipped for accommodating and holding conferences. For the opening day of the Assembly "Nyborg-VI" the working premises were decorated with symbols of the Conference and with modernistic pictures by Danish artists on religious subjects.

The main theme of "Nyborg-VI" was "Servants of God, Servants of Men." Papers on this subject were read by Dr. Werner Krusche, Bishop of Magdeburg (East Germany), Professor Dyula Nadh (Hungary) and Professor Georges Crespie (France).

Bishop Krusche's paper influenced the whole process of the Assembly's work and is therefore worth summarising in some detail. After a few opening remarks of a general character, the

Bishop faced his listeners with the questions: what is meant by the service of men performed by servants of God and what is meant by the service of God performed by those who call themselves servants of men? In giving his answers to these questions, the speaker emphasised that both kinds of service (of God and men) cannot be isolated the one from the other, but are mutually connected. The service of God inspires us and helps us to serve our neighbours, and the service of men fulfils and strengthens our faith. The basis of our service to people is our service to our Lord Jesus Christ. This means that our service to people is performed in the name of Jesus Christ, and only from the service Jesus Christ performed for us can we learn how we in our turn should serve our fellow-men. All human service is, in the last analysis, judged and justified by the Cross of Christ. Our service is inspired by the Resurrection of Christ. Through His Resurrection the world becomes the field of the providential action and service of Christ the Saviour. Peace-making and reconciliation are included in this service.

Dr. Krusche considers that if anyone intends to serve his fellow-man he must undoubtedly enter fully into all the complexity of the life of this world: into social relations, into political discussion, into the question of conflicting interests. In this way, service becomes a renewal of responsibility, always a matter of practical life. Those who would serve their fellow-men, Dr. Krusche went on, require a form of communication in which promise and experience really meet and where the Gospel can help them to resolve problems arising in various spheres of life. Communication in the form of dialogue is essential for servants of God in their care of men, in so far as such dialogues provide practical opportunities for service in various concrete spheres of life. Practical service is what counts. It is of this Dr. Krusche spoke in the third part of his talk. Here he touched on concrete questions to do with the situation in Europe and with the most important direction of the Churches' responsibility for the establishment and safeguarding of peace in Europe and throughout the world. Speaking of possible courses of practical actions, Bishop Krusche emphasised: the importance of calling a conference to discuss questions of European security in which all countries would have the right to participate on an equal basis and bearing equal responsibility; the necessity for peaceful coexistence between states with different social systems as the basis of peace in Europe, coexistence which,

Dr. Krusche said, should be energetically developed and directed towards cooperation. He also maintained that cooperation is essential to assist the young countries of the so-called Third World; he spoke of the Churches' obligation to combat poverty, famine, sickness, ignorance, and to support all plans conceived and implemented by European states for mutual action on these matters. He said also that, in his opinion, both Germanies (the German Democratic Republic and the Federal Republic of Germany) should be members of the United Nations and cooperate on an equal footing in all the UN organisations (Servants of God, Servants of Men. Key-Note Address by Dr. Werner Krusche. Document No. 7, efg).

From this brief outline of Bishop Krusche's fundamental address it will be seen that the Assembly's attention was directed to the solution of the pressing, practical problems of modern Europe and world development in the light of a Christian view of the world. The General Secretary of the Conference of European Churches, Doctor Glen G. Williams, gave a new slant on this direction in his address to the Assembly. Having reviewed the characteristic features of the Conference's activities between October 1967 and April 1971, its present position, plans and intentions, Dr. G. G. Williams said that in the first place, the Conference was of help to the constant and confident growth of solidarity between the Churches of Europe, that it brought them closer together, secondly that it played the part of a link between various parts of Europe, calling all to fruitful and thorough-going cooperation and, thirdly, that the Churches of Europe were faced with the difficult task of "corresponding in their structure and activities to those social and political formations in which they lived" while, at the same time, bearing responsibility for the transformation of the continent and its development for the common good in the name of Christ (Report of the General Secretary to the Nyborg-VI Assembly, Document No. 21, efg). All this confirms the effectiveness of the Churches of Europe in their work for peaceful cooperation and labour in the states of Europe and their interest in our continent's developing in such a way as could in fact be directed to ensure the well-being of all its inhabitants.

On the basis of Dr. Krusche's address the delegates of the Assembly undertook interesting and fruitful work in its sections and committees.

The basic work of the Assembly was divided into five sections. We have not space here to recount all the details of this work; it should

suffice to highlight one or two factual aspects, mostly conclusions expressed in the sectional reports adopted by the Assembly.

The first section was mainly theological and was called "The Theology of Service and Theology's contribution to the Contemporary Position." Amongst the organisers of this section in the office of Vice-Chairman was one of the delegates of the Russian Orthodox Church, Professor Archpriest L. Voronov. The document produced by the first section consists of an introduction, a theological exposition and practical conclusions. In the theological exposition it is maintained that the basis of our service to man is the service of the Lord Jesus Christ and that we serve man as disciples of the Crucified Lord, finding help in Him and inspiration in the gifts of the Holy Spirit. Theology is bound to reckon with the reality of any given situation and is therefore constantly renewing itself. Developing within the Church, theology should not pass by on the other side when it sees Christians struggling against the forces of evil and dehumanisation. In that part of the document which speaks of practical theology, emphasis is again laid on the necessity of keeping the actual situation in view, of insisting on the value of human existence in terms of peace, freedom and justice, and of increasing Christian responsibility for social progress.

The second section worked on the theme "How Is Service to God Expressed in Our Time: Through the Liturgy; Through Hortatory Preaching or Through Everyday Life." Bishop Germogen of Podolsk and Father B. Udovenko took part in the work of this section. The section's report stresses the necessity of a renewal of service and of a new understanding of Christian life and Christian service. Regular Bible studies undertaken by the Assembly according to a specific plan and daily services celebrated by representatives of various confessions provided a kind of commentary to the work of the second section. On Sunday May 2, in the meeting hall of the Assembly, Archpriest Nikolay Chivarov of the Bulgarian Church celebrated the Orthodox Liturgy. The choir, consisting of Orthodox, Catholics and Anglicans, was conducted by N. A. Zabolotsky. The Orthodox Liturgy made a profound impression on those who attended and people spoke of this later at the Plenum of the Assembly. It was said that many people had felt truly inclined to prayer and worship for the first time during the Assembly and had been greatly impressed with the power and beauty of the Orthodox service. In connection with this it would be legitimate to put the question: what was the meaning of the renewal

of which many people spoke during the second session? Is it not better to prefer the time-hallowed canons of worship, as practised through so many centuries by Holy Orthodoxy, to the endless attempts to modernise Divine Worship now so much in fashion?

The third section examined the theme "The Churches and Christianity in the Service of Society and in the Struggle for Social and Economic Justice." The introductory address "Conditions of Social Progress" was made by N. A. Zabolotsky. In the course of the discussions he formulated theses for inclusion in the document produced by the section. I also took part in the work of this section and proposed the following questions for discussion: 1) What is the role of Christians in their individual service in Church and parish for the progressive development of each European state, Europe in general and the whole world; 2) How is participation in the reorganisation of social relations on a more just basis understood by Christians, parishes and Churches in Europe; 3) What is the part of European Christianity in this; 4) The possibilities and perspectives of Christian service in combating social evils to build up a healthier society; 5) Cooperation between Christians and non-Christians in the service of humanity, to create truly humane relations between all the peoples of Europe, which would exclude everything out of keeping with the ideals and standards of the Gospel. Splitting into three subsections, the participants discussed the problems of the integration of Europe, specifically European social problems and the Christian attitude to developing countries. This method of work proved cumbersome and the section as a whole was not sufficiently well organised to prepare, in the all-too-brief time at its disposal, a really constructive statement acceptable to all participants; and at the suggestion of the delegates of the Russian Orthodox Church who has taken part in the work of this section, the Assembly did not accept its findings as a statement. As a working document, the report of the third section contains several good points, in particular the demand to work for an atmosphere of peace and peaceful coexistence throughout Europe.

The theme of the fourth section was "The Church and Christians in the Service of Peace and Reconciliation." In this section our Church was represented by Archpriest P. S. Sokolovsky. The final report of the fourth section showed that there had been considerable progress in the thought and activities of the CEC as regards peace in Europe and the world.

NINA BOBROVA

(to be continued)



Saint Pimen the Great

Throw off a part of your righteousness and you shall know peace all the brief days of your life. (Abba Pimen)

The Gospels revealed to the world a meaning of life unknown to the pagan world. Divine Wisdom was disclosed, teaching people to live for the sake of life eternal. The fire sent down to earth by the Saviour, the fire of divine love, kindled new life in the hearts of men. The self-sacrifice with which the early Christians gave themselves to the service of God knew no bounds. Multitudes of ascetics went into the desert that there they might more fully carry out the sacred behests of the Gospels. They went into the desert to renounce their sinful will, fleshly cravings and attachment to the world and its pleasures. In the desert they gradually came to apprehend the most profound mysteries of existence. There the invisible world of the spirit became tangible reality to them. Their withdrawal from the world did not, however, mean their alienation from humankind. One can live in a crowded city, and be completely estranged from one's neighbours, and unmoved by their sufferings; on the other hand, one can live in the desert and be united with one's fellow-men by inseparable bonds of love, for nothing can stand in the way of love.¹

These hermits, the salt of the earth, preserved humanity from degradation, and throughout the ages they will remain models of service to God and man.

At the end of the 4th century there were tens of thousands of hermits in the deserts of Egypt, the birthplace of monasticism. It was then that St. Pimen lived, whom Holy Church has called the Great.

St. Pimen was born about 340 A. D. He was an Egyptian by birth. Having been drawn to monastic life from early youth, he and his brothers entered an Egyptian monastery. Through constant study of the Holy Fathers he acquired the power of deep meditation. "This he acquired in the light of the Gospels; this he preserved in the light of the grace of the Holy Spirit, which bountifully illumined his blessed undertaking."² The teachings communicated through St. Pimen the Great and a brief testimony to his achievements are to be found in "Memorable Accounts of the Heroic Achievements of the Saints and Holy Fathers," some of which are repeated in "Ancient Patrology" (Drevniy Paterik). The precious lines in these old Christian documents give a vivid picture of this great servant of God.³

Here are some selected extracts:

Abba Pimen when yet a youth went to a certain *starets*⁴ to speak to him about three thoughts that had been troubling him. When he reached the *starets*, young Pimen forgot one of the thoughts. He returned to his cell, but scarcely had he taken out his key when he remembered it. Leaving the key in the lock, he returned to the *starets*, who said to him, "You have come back very quickly, brother." Pimen replied: "As soon as I took out my key I remembered the third thought and I came

² *Otechnik*, St. Petersburg, 1903, p. 316.

³ The Russian text of the "Memorable Accounts" (Dostopamyatnye skazaniya o podvizhnichestve svyatykh i blazhennykh otsov) is here taken from the 1893 edition in which a separate section is devoted to the Saint's teachings. We reprint here some items from this section.

⁴ *Starets* — sometimes translated as elder. A title applied to particularly wise and experienced monks who are able to take upon themselves the spiritual guidance of others.

¹ *Zhizn pustynnykh otsov* (The Life of the Desert Fathers), by Father Rufin. Published by the Trinity-St. Sergius Lavra, 1898.

back without so much as opening my door. (It must be mentioned that the distance between their cells was very great.) The *starets* said to him: "You are a pastor to rank with Angels. Your name shall be known throughout Egypt."

A brother said to Abba Pimen: "I have committed a great sin and wish to do penance for three years." The *starets* replied: "That is too much." "At least one year," said the brother. "Still too much," replied the *starets*. Those who were present asked him: "Are not forty days enough?" Again he replied: "Too much," and added, "it seems to me that if a person repents with all his heart and does not repeat the offense, God will forgive him in three days."

Abba Pimen said: "A monk's true qualities are revealed in temptation."

Abba Iosif asked Abba Pimen: "How should a person fast?" Abba Pimen replied: "It is my opinion that a person should eat every day, but very little, never to satiety." "How is that, Abba? In your youth you fasted for two days at a stretch?" said Abba Iosif. "And for three days, and for four, and even for a week," replied the *starets*. "But this has been tested by the Fathers, as men strong in virtue, and they found that it is better to eat moderately every day, and have pointed out to us the royal road,* for this is the one that best serves our purpose."

It is said of Abba Pimen: When he intended to go to church he would sit down and give himself up to contemplation for an hour before leaving his cell.

Another brother asked him: "What does it mean, 'not rendering evil for evil'?" (I Pet. 3, 9.) The *starets* said: "This passion manifests itself in four ways: first in the heart, secondly in the eyes, thirdly on the tongue, and fourthly in the very act of doing evil. If you can purify your heart, evil will not show itself in your glance; if it shows itself in your glance, beware that you do not allow yourself to speak

evil; if you speak evil, hasten to crush the passion within you lest you render evil for evil."

Abba Pimen said: "Abba Isidore, a priest of the monastery,* once addressed the community in the following words: 'Brothers! Was it not to labour that we came here? And now we are without labour. Therefore, taking my favours with me, I shall go to where there is work to be done, and in that wise find peace for my soul'."

One of the brothers asked Abba Pimen: "What am I to do?" The *starets* replied: "When Abraham came to the promised land he bought himself burial ground; thus by acquiring a grave he inherited the land." "What signifies the grave?" asked the brother. The *starets* replied: "A place of weeping and lamentation."

One of the brothers said to Abba Pimen: "When I share my bread with a brother or make a gift of some sort, demons belittle my generosity, suggesting it is prompted by the desire to please." The *starets* replied: "Even if your generosity were prompted by the desire to please, we must still help our brothers when they are in need." And he recounted the following parable: "Two husbandmen lived together. One of them sowed seed and gathered in a little grain, though it was of a poor sort; the other, too lazy to sow, gathered in nothing. When the time of hunger came, which of the two, think you, had something to eat?" The brother replied: "He who gathered in a little grain, albeit of a poor sort." The *starets* replied: "We, too, then should sow our grain, though it be but little and of a poor sort, lest we die of hunger."

One of the brothers asked Abba Pimen how a man ought to live. The *starets* replied: "Consider Daniel. No fault could be found in him save only that he served his God."

Abba Pimen said: "One day the *startsy* were sitting at dinner. Abba Aloniy began to serve them. Seeing this the *startsy* praised him, but he made no response. Later one of the *startsy* said

* Royal road—a term for a spiritual middle way enabling man to lead a life of ascetic discipline and mystical readiness to God's will while playing an active part in our temporal world. *Tr.*

* The word is skit, semi-eremitic community consisting of a small brotherhood living in separate cells under the direction of a *starets*. *Tr.*

to him when they were alone: "Why did you not respond to the praises of the *startsy*?" Abba Aloniy said: "If I had replied it would have appeared that I considered myself worthy of their praises."

One of the brothers came to Abba Pimen in the second week of Lent, made his confession and, having received comfort, said: "I almost gave up my intention of coming here today." "Why?" asked the *starets*. "Because I thought the doors would not be opened to me, it being Lent," said the brother. Abba Pimen said to him: "It is not wooden doors we have learned to keep locked but the doors of our mouths."

Abba Pimen said: "Teach your tongue to speak what is in your heart."

Abba Pimen said: "Someone once asked Abba Paisiy how he should cure his soul, which was unfeeling and did not fear God. The *starets* replied: 'Attach yourself to a man who does fear God; propinquity with such a one will teach you to fear God.'"

Abba Pimen said: "A monk can become free of the world by overcoming two passions." One of the brothers asked: "Which two?" "Vanity and carnal selfindulgence."

One of the brothers said to Abba Pimen: "Assign me a discipline." The *starets* said: "The Fathers began every task with weeping." The brother said: "Assign me a different discipline." The *starets* replied: "Work as hard as your strength permits so that with the fruits of your labours you will be able to give alms, for it is written: 'We are purified of sin through alms-giving and faith'." The brother asked: "What is faith?" "Faith is to live in the humility of wisdom and to give alms," said the *starets*.

A certain *starets* told the following story about Abba Pimen and his brothers: While they were living in Egypt their mother wished to see them. She found out the hour they went to church, and went to meet them as they were on their way. But as soon as they caught sight of her they ran back and shut the door in her face. Their mother wept bitterly and cried out, "Let me have but a glimpse of you, my dear children!" Hearing this, Abba Anuv went to Abba Pimen and said, "What

are we to do with that old woman weeping outside the door?" Pimen went to the door and listened, and on hearing her bitter weeping said to her: "Why are you weeping so, woman?" Recognizing her son's voice, the mother wept the more bitterly and cried through her tears: "I wish to see you, my children. What harm can come from my gazing upon you? Am I not your mother? Did I not give suck to you? Now my hairs are grey. The sound of your voice causes me untold distress." The *starets* said to her: "Is it here you wish to see us or in the other world?" She replied: "If I do not see you here, is it certain that I shall see you there?" The *starets* said: "If you resolve not to see us here you are certain to see us there." Then their mother went away with joy in her heart. "If I am sure to see them there," she said, "I have no desire to see them here."

One of the brothers asked Abba Pimen: "What is truly high?" "Righteousness," said the *starets*.

One of the brothers asked Abba Pimen: "If a man falls into sin and then turns again to God, will God forgive him?" The *starets* replied: "God has commanded us to forgive people their sins; can we suppose that He himself will not forgive them? He ordered Peter to forgive not 'until seven times: but, until seventy times seven'" (Mt. 18, 22).

Certain *startsy* came to Abba Pimen and said to him: "If we see a brother dozing during the service, are we to nudge him awake?" The *starets* answered them: "If I should see a brother dozing, I would put his head on my knee and offer him repose."

About one of the brothers the following was told: he was tempted by impious thoughts and was ashamed to admit it. Wherever he heard about a great *starets* he made his way to him with the intention of confession, but as soon as he reached the holy man he was filled with shame and dared not confess. Often he came to Abba Pimen. The *starets* saw that he was tortured by his thoughts and grieved that he did not open his mind to him. One day the *starets* summoned him and said: "Just see how long you have lingered here wishing to confide in me, but as soon as you enter my

presence your desire vanishes and you go away as miserable as you came. Tell me, my son, what is troubling your heart?" The brother answered him: "The devil has tempted me with impious thoughts and I am ashamed to confess them." Then he told the *starets* his thoughts and immediately found relief. The *starets* said to him: "Do not grieve, my son. When these thoughts plague you, say: It is not my fault; the impiety is yours, satan, and the sin falls upon you. My soul does not wish to harbour such thoughts, and whatever the soul does not wish to harbour must surely pass away." Thus the brother went away, his heart healed.

One of the brothers asked Abba Pimen: "Why is it that I cannot speak openly to the *startsy* about my innermost thoughts?" The *starets* replied: "Abba Ioann Kolov once said: 'No one so rejoices the heart of the enemy as he who keeps his innermost thoughts to himself'."

One of the brothers said to Abba Pimen: "Why is it that the demons draw me to those who stand above me and make me despise those who stand below me?" The *starets* replied: "Because, in the words of the Apostle '...in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work'" (2 Tim. 2: 20, 21).

It is said of Abba Pimen that he never wished to give spiritual guidance after another *starets* had already done so, and would only praise him who had given the first guidance.

One of the brothers said to Abba Pimen: "What shall I do? I am tempted by the evil spirits of anger and lust." The *starets* replied: "David said, referring to himself: 'Thy servant slew both the lion and the bear,' and that can mean: 'I destroyed my anger and conquered my lust by hard labour'" (1 Sam. 17, 36).

One of the brothers asked Abba Pimen: "What does it mean to repent of one's sin?" "To stop sinning," replied the *starets*. "The righteous are called

immaculate because they have stopped sinning and become righteous." One of the brothers asked Abba Pimen: "What am I to do? I am often troubled by violent fits of indignation." The *starets* replied: "Every time you are aggrieved, we shall weep together before our blessed God until His mercy is meted out to us."

Again this brother asked him: "What am I to do with the vain desires that take possession of me?" The *starets* replied: "Some close their eyes in the sleep of death with their minds still occupied with the pleasures of this world. Do not approach these pleasures and do not allow them to touch you, then of itself the desire for them will withdraw from you."

Abba Pimen was asked: "To whom do the words from the Scriptures 'Take therefore no thought for the morrow' apply?" (Mt. 6, 34.) The *starets* said to him: "They apply—amongst others—to him who is in a state of temptation and fears for his future; they teach him not to be anxious and not to say: How long shall I have to endure this temptation? But rather to think and daily speak of that which is today." Abba Pimen once said with a sigh: "All the virtues have come to dwell in this house but one, and that is one without which no man, I fear, can stand firmly on his feet." "And which is that?" he was asked. "Self-criticism," he replied.

Abba Daniel told the following: One day we came and had dinner with Abba Pimen. When dinner was over he said to us: "Go, brothers, and have a little rest." The brothers went to rest but I remained behind because I wished to speak to Abba Pimen alone. I entered his cell. As soon as he saw that I was coming to see him, he lay down as if he wished to sleep. That was his rule: discretion in all he did.

One of the brothers came to Abba Pimen and in the presence of those gathered there praised one of the brothers for his abhorrence of evil. "What does it mean to abhor evil?" Abba Pimen asked him. The brother was embarrassed and could find no answer. In the end he got up, bowed to the *starets* and said: "Be so kind, abba, as to tell me what abhorrence of

evil is." The *starets* replied: "This is abhorrence of evil: that a man abhor his own sins and see righteousness in his neighbour."

Abba Iosif said that Abba Isaac had once recounted to him the following incident: "One day as I was sitting with Abba Pimen I observed that he was in a state of ecstasy. As I enjoyed his trust, I leaned towards him and said, 'Where have you been, Abba?' With difficulty he replied, 'My mind was transported to where the Holy Virgin Mary stood and wept by the Saviour's cross, and I would wish to weep such tears always'."

One of the brothers spoke to Abba Pimen about the struggle with rebellious thoughts. The *starets* said to him: "It is as if a man held fire in his left hand and a vessel of water in his right. Whenever the fire flares up he pours water on it. The fire represents the persuasions of the enemy, the water—diligent praying to God."

A brother said to Abba Pimen: "What shall I do?" The *starets* replied: "In the Scriptures it is written: '...I will declare mine iniquity; I will be sorry for my sin'" (Pss. 38, 18).

Abba Vitimiy once asked Abba Pimen: "If a man hold something against me and I ask his forgiveness and he refuses to grant it, what am I to do?" "Take two of the brothers with you," replied the *starets*, "and again ask him to forgive you. If he refuses, take another five; if he still refuses, take a priest with you. If still you meet with no success, pray to God with an easy conscience, for God will make him see the light and it is no longer your concern."

One of the brothers said to Abba Pimen: "What am I to do?" The *starets* said to him: "If God were to pay us a visit, what would be our chief concern?" "Our sins," replied the brother. The *starets* said: "Then let us each return to his cell and contemplate our sins and God will come to our aid."

One of the brothers said to Abba Pimen: "There are brothers living with me. Will you allow me to instruct them as to what they should do?" "No," said the *starets*. "You just go about your own business and if they wish to follow your way of life they will see for

themselves what they must do." The brother said to him: "But, Father, they themselves wish me to tell them what to do." The *starets* replied: "No, be an example, not a law-giver."

Another brother came to Abba Pimen and said: "Abba, I am harassed by thoughts that imperil my soul." The *starets* took him outside and said: "Open your robe without letting any air out." "I cannot do that," said the brother. "If you cannot do such a simple thing," replied the *starets*, "how can you stop the stream of your thoughts? It is your task only to resist them."

One of the brothers said to Abba Pimen: "What am I to do? I am oppressed by sorrow and beset by doubts." The *starets* said to him: "Through temptation we are all beset by doubts, great and small alike."

* * *

Abba Pimen, Abba Anuv and five other brothers born of the same mother, became monks and went to live in the wilderness. A wild tribe of Berbers raided their monastery, killed many of the monks and destroyed the huts in which they lived. Among the killed was St. Moses the Black. Pimen and his brothers succeeded in escaping. They came to a place called Ferenuf and took up quarters in an abandoned pagan temple until they should decide on a place to settle permanently. Abba Anuv said to Abba Pimen: "I have a request to make of you and my brothers that I hope you can fulfil: for a week let us live separately and in silence, not gathering for converse." Abba Pimen replied: "We shall do as you wish." And they did.

In the temple stood a marble statue. Anuv rose early every morning and threw stones in the statue's face, and every evening he came and asked its forgiveness. This he did every day for a week. On Saturday the brothers gathered together and Abba Pimen said to Abba Anuv: "I observed, Abba, that every morning throughout this week you have thrown stones in the face of the statue and then bowed before it and asked forgiveness: it does not behove those who believe in Christ to

bow before idols." The *starets* replied: "I did it for your sakes. When, as you observed, I threw stones in the statue's face did it utter a word of rebuke? Did it become angry?" Abba Pimen replied: "It did not." Anuv said: "And when I asked its forgiveness, was it incensed? Did it refuse to forgive me?" Abba Pimen replied: "It did not." Abba Anuv then said: "If, then, we seven brothers wish to live together, let us conduct ourselves like this statue who, when insulted, did not show anger and when asked for forgiveness did not become haughty and conceited. If you do not wish to conduct yourselves in this way, behold—there are four doors to this temple: let each leave by whichever he chooses and select whatever place to live in he pleases." The brothers fell on their faces before Abba Anuv and promised to live as he advised them to. For many years they dwelt together in great humility and tolerance with one common purpose: to attain Christian perfection.

At night they slept four hours, spent four hours in singing hymns and four in working with their hands. In the daytime they alternated praying with handwork until six o'clock, producing various objects out of palm branches. Until nine they read, after which they prepared food for themselves, gathering herbs in the fields.

Later Abba Pimen recalled: "Our entire day was devoted to labour supervised by Abba Anuv. He would appoint one of us to see to the house-keeping; we ate whatever was offered us; no one ever allowed himself to say: 'Give me something else,' or 'I do not wish to eat this.' All our life was spent in silence and peace." (*Otechnik*, p. 322).

St. Pimen's humility was so great that he would often remark with a sigh: "I will be cast upon the same spot where Satan will be cast."

But the Lord elevated His humble servant to the realms of the holy angels, to the dwelling place of the saints and the righteous.

St. Pimen passed away as a very old man, 110 years of age, in about 450 A. D.

In its divine hymns Holy Church pays homage to St. Pimen:

"Thirsting for the life of the angels,

thou didst withdraw to the desert Pimen, and, conquering the passions of the flesh, didst become equal to the angels, our God-bearing father" (Expostilarion).*

"Despising soul-corrupting pleasures and the vanities of this world and yearning with all thy soul towards Christ thou didst take up His cross and follow Him with unfailing desire and steadfast in abstinence, didst lay hold on life immaterial through tears and fasting and constant prayer" (Ikos).**

"What now shall we say of thee, Pimen, thou dweller in the wilderness; thou keeper of silence, thou subduer of passions, and mentor of monks..." (Stikheron inserted between the closing verses of "Lord, I have cried" at Vespers).

"Having achieved a life of continual abstinence, of prayer and unfeigned love, Holy Father, thou didst worthily mirror the image of God" (Troparion of Canticle 6 of the canon).

"As mentor of many monks we honour thee, our father Pimen: who followeth in thy footsteps hath verily discovered the true path. Blessed art thou who laboureth for Christ, unmastered the power of the enemy, holdeth converse with angels..." ("Gloria" from the *stikhovne*).

"Thou didst bear a torch of reason lighting souls which came to thee with faith and showing them the true path of life. For this we praise thee, we bless thee, celebrating this thy solemn feast, O Pimen, glory of the fathers, nourishment of them that fast..." (Stikheron to "O Lord I have cried").

"Blessed Father, all the earth is full of the rumour of thy teachings, for which in Heaven thou hast reward for thy labours..." ("Gloria," Stikheron from "O, Lord I have cried").

Saint Pimen's feast is kept on August 27 (September 9).***

ANDREY ROGINETS

* The Expostilarion (Gr.) or Svetilen (Sl.) is a troparion sung or read at the end of the canon at Mattins.

** Ikos—the stanza or strophe that follows immediately after the kontakion between Canticles 6 and 7 at Mattins.

*** Wherever a second date is given in brackets it is according to the Western (and Modern Russian) Calendar.



The Journal of the Moscow Patriarchate

The Journal of the Moscow Patriarchate, the official monthly publication of the Russian Orthodox Church, has been coming out in Russian since September 1943. It is the spiritual heir and living successor of *The Journal of the Moscow Patriarchate* published between 1931 and 1935.

The kinship and continuity between these two journals is not based only on identity of title, official status and function, but also on the historical fact that the editor and publisher of the first and the initiator of the revised, second edition, its inspirer and Editor-in-Chief was one and the same person, a scholar of great authority in ecclesiastic and theological circles, Sergiy Stragorodskiy, for many years Primate of the Russian Orthodox Church, first as Metropolitan and then as Patriarch. His Holiness Patriarch Sergiy remained at his post as editor of our journal until his very last days on earth.

From the very first years of the journal's life the Editorial Board included hierarchs of the Church and distinguished theologians such as His Eminence Metropolitan Aleksiy Simanskiy, later to succeed His Holiness Sergiy as Patriarch, His Eminence Metropolitan Nikolay Yarushevich and the Most Reverend Archbishop Sergiy Grishin. With the passing of years the journal's editorial board continued to grow and expand to include the best representatives of our theological thought, active workers in the field of the Church, zealous guardians of Orthodox faith and piety.

As an official Church publication *The Journal of the Moscow Patriarchate* was called upon to show the full extent of the life and activities of the Russian Orthodox Church, to defend the Orthodox Faith, to serve the interests of God's Church, zealously to remain faithful to the One, Holy, Orthodox and Apostolic Church and, at the same time, to respond to all the dogmatic, canonically, church-historical, liturgical, ecumenical, social and purely practical problems, events and demands of our times, including those connected with the service of peace.

The character of the journal has throughout all the years of its existence been formed by these obligations. Those who know our journal well will see the truth of this. For instance, they will remember how, throughout the troubled period of various church schisms, it sought to imbue its Orthodox readers with a spirit of fidelity to the Mother Russian Orthodox Church; how, in the years of the Second World War, it inspired the children of the Church to patriotic action; how, after the war, it called on all men of goodwill to achieve, preserve and consolidate peace and justice on earth; how, since the origins of the ecumenical movement, our journal has done all it could to further the development of rapprochement, cooperation and mutual understanding between various Christian Churches and the attainment of Christian unity.

Over the years of our journal's existence many events of Church life have been recorded on its pages, much valuable information printed, many documents published. Many interesting articles on dogmatic, canonically, church-historical and other subjects have contributed to the general treasury of Orthodox and, indeed, Christian scholarship. *The Journal of the Moscow Patriarchate* has a wide readership both at home and abroad and has won the respect of the Christian world.

The outward appearance and inner structure of our journal became fairly clearly defined during the first period of its existence. It consists of the following eight sections: "Official Communications," "Church Life," "Sermons," "The Peace Movement," "Orthodox Churches: Current Events," "Ecumena," "Theology" and "Books and Publications."

On the first pages of the journal are printed documents and communications of an official, informative character. In the latter half of 1971, documents and materials issued by the Local Council of the Russian Orthodox Church were printed from number to number. The usual contents of this section are Christmas, Easter and other special messages, greetings and addresses from His Holiness the Patriarch to the flock of the Russian Orthodox Church, to Primates of Orthodox and other Christian Churches, to ecumenical and peace-making assemblies and conferences, to the leaders of various religious organisations, to statesmen, distinguished social workers and ecclesiastics. Here also are published the Patriarch's statements on events in inter-Church and international life. In this section, too, are placed materials addressed to His Holiness the Patriarch as Primate of our Church: letters of acknowledgement and letters marking some particular occasion, greetings, communication, telegrams, etc.

The official section also publishes the resolutions and decisions of the Holy Synod on questions of Church life and activities, Patriarchal decretals and other definitions and statements. This is also the section containing information on the participation of representatives of the Russian Orthodox Church at various conferences and discussions, on their presence at government and diplomatic receptions, on exchanges of delegations between our Church and other Christian Churches, on pilgrimages to the Holy Places, on visits from social and religious leaders to His Holiness the Patriarch and to the various departments of the Synod. There is also a chronicle of the most important events of ecclesiastical life.

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about various aspects of the life of our Church, both at home in Her administrative centres, dioceses, parochial districts, parishes and monasteries, and abroad in the patriarchal exarchates, missions, parochial districts, amongst Her representatives and parishes. Divine Worship occupies a most important part in Church life. This is why the section usually opens with news of the daily, festal and special services celebrated by the Primate. Here also outstanding services held in other churches of the Moscow Patriarchate are described, the rule being that the daily services celebrated by diocesan bishops in their own cathedrals are not specially mentioned as being in the order of things. Here also we print accounts of ruling bishops' tours of the parishes in their dioceses, of the celebrations of various ecclesiastical anniversaries. Examples of such accounts are that given in the first number of our journal for 1971 of the 800th anniversary of the appearance in Novgorod of the Icon of Our Lady called "Znamiye" the Sign (1971, No 1); the account of the celebration of the first quarter-century of the revived Theological Seminary in Odessa (1971, No 2); of the appointments and consecrations of new bishops, such as "The Appointment and Consecration of Archimandrite Nikolay Bychkovsky as Bishop of Kursk and Belgorod" (1971, No. 9); the life of theological schools, churches, monasteries, exarchates, dioceses and parish communities, are described in such articles as "The Congress of clergy and laity from the patriarchal parishes of the USA," "In the Orthodox Churches of Tallinn" (1971, No. 1); "The Meeting of the New Exarch in the Cathedral of the Resurrection in West Berlin" (1971, No. 3); "A Visit to the Patriarchal Parishes of Western Europe," "A Church Festival in honour of Saint Nicholas, Peer of the Apostles, in the Moscow Theological Academy" (1971, No. 4); "A Gathering of Representatives of the Clergy and Laity of the Moscow Diocese," "The Russian Orthodox Church in Transcarpathia (on the occasion of the 25th anniversary of the Lvov Church Council)," "A Master's Thesis Defended at Leningrad Theological Academy" (1971, No. 6) and others.

This section also contains obituaries for hierarchs of the Church, clerics and lay helpers, and there is an "In Memorial" rubric.

In the Russian Orthodox Church, as in many other Christian Churches, preaching has become an integral part of Divine service, especially of the Liturgy. Our journal devotes a special section to "Sermons." The themes and content of the sermons we publish are, as a rule, intended to be pronounced on particular occasions and memorable dates in the life and history of the Church, on the days on which we remember specially honoured saints, to the twelve principal festivals and other particularly important Church holidays.

Here we print the sermons, addresses and homilies of our most distinguished preachers from our own country and abroad, both from the rich heritage of the past and from the preaching of our contemporaries: bishops, priests, teachers and students of our theological schools. So, for instance, in 1971 we printed 36 sermons, amongst others: "The Teaching of the Holy Hierarch Basil the Great on Humility" (No. 6), "An Oration by Saint Isaac Syrus (VII century) on thankfulness to God" (No. 2).

From the homilies of John Climacus: "The Way to Knowledge" (No. 3) and "On Spiritual Life" (No. 10); "The Homilies of the Hermit Monk and Priest Amvrosiy on Christmas Day, 1870 and 1871" (No. 12); the homily of Archpriest R. Putyatyn "On Prayer" (No. 1); several sermons by the Locum Tenens of the Patriarchal Throne, since June 3rd His Holiness the Patriarch of Moscow and All Russia Pimen Izvekov, "The Sign of Mercy" (No. 1), "An Address before the New Year Prayer Service" (No. 2), "An Address after Reading the Acaphistos to the Holy Hierarch Aleksey" (No. 8), "An Address on the Festival of the Transfiguration of Our Lord" (No. 9); three sermons by Metropolitan Nikodim Rotov of Leningrad and Novgorod, "On the 19th Sunday after Trinity" (No. 1), a sermon on the incarnation of God (No. 4), "An Easter Address" (No. 5); three sermons by Archbishop Leonid Polyakov of Riga and Latvia, "An Address on the First Sunday in Lent" (No. 3), "An Address on the Sunday of the Myrrh-Bearers" (No. 5), "An Address for the 13th Sunday" (No. 9); a sermon by Archbishop Mikhail Voskresensky of Kazan and the Mari Republic, "A Homily on the Second Sunday in Lent" (No. 3); a sermon by Archbishop Feodosiy Pogorsky of Ivanovo and Kineshma, "On the Feast of the Transfiguration of the Lord" (No. 8); by Archbishop Yuvnenaliy Poyarkov of Tula and Belev, "A Sermon at the Ecumenical Service in Seville" (No. 8); by Archbishop Cyprian of Philadelphia and Pennsylvania, "An Address of Gratitude to the Russian Church" (No. 12); two sermons by the late Archbishop Luka Voyno-Yasnetskiy, "An Address at Passiontide" (No. 4) and "An Address on the Day of Pentecost" (No. 6); an address by Bishop Ioann Snychov of Kuibyshev and Syzran, "Let Us Raise Our Evening Prayer to the Lord" (No. 2); by Bishop Feodosiy Dikon of Poltava and Kremenchug, "On the Blessing of the Fruits" (No. 9); by Archimandrite Klavdian Modenov, "An Address Before Holy Communion on Maundy Thursday" (No. 4), "An Address on the Days of Easter" (No. 5); by Professor-Archpriest Ioann Kozlov "On Contemplating the Holy Epitaphion," "On the Day of St. John the Apostle and Theologian" (No. 11); by Archpriest Nikolay Nikolsky, "On the Day of the Beheading of St. John the Baptist, Forerunner of the Lord" (No. 10); by Archpriest Ioann Sorokin "A Sermon on the Day of the Entry of the Most Holy Mother of God into the Temple" (No. 11); by Abbot Evlogiy Smirnov "Wisdom hath Builded Her House" (No. 10); by Father Aleksandr Klemenov "The Joy of Resurrection" (No. 5); by a student of the Moscow Theological Seminary Nikolay Savushin "On Christian Humility" (No. 12), as well as sermons by other students of our theological schools on various subjects.

The section "The Peace Movement" is given over to problems connected with our peace-making activities. Here we publish documents issued by ecclesiastical and lay peace conferences, organizations and movements, speeches and reports by representatives of the Russian Orthodox Church on various events and meetings connected with the service of peace, articles on the Christian foundations of work for peace as an aspect of social service.

In practice this section covers a far wider field than is suggested by the title. It does not only help to spread the Christian concept of peace-making and uphold ecclesiastical and social actions in defence of peace, but also takes part in the discussion of the burning question of the place of the Christian in the modern world. So, in 1971, for instance, there were published the Christmas and New Year message of the Christian Peace Conference. The CPC's message to those who took part in the 9th Session of the Council for the organisation of solidarity between the peoples of Asia and Africa in Tripoli (No. 1), the report of Metropolitan Nikodim Rotov on "Co-existence or Convergence" (No. 2), the report of Professor Archpriest Vitaliy Borov "Questions of Peace and Cooperation from the Point of View of Theology" (No. 4), the speeches of Metropolitan Pimen Izvekov at the Assembly of the World Council for Peace (No. 6), the appeal to Christian conscience of the heads of the Churches of the Middle East (No. 9) and other materials and documents devoted to the service of peace.

The journal considers it to be its moral duty to publish documents which show the lessons of history, in particular the lessons of the Second World War. From the pages of this section of the Journal the Russian Orthodox Church speaks through the mouth of its representatives, the episcopacy, clergy and laity, and condemns aggressive wars, the arms race, social, national and racial inequality, and supports the efforts of people of goodwill toward the establishment of peace throughout the world.

The section "Orthodox Churches: Current Events" gives information about the most important events in the life of Universal Orthodoxy. In this section we regularly print articles on the history of the Orthodox Churches, articles about churches, monasteries and sacred objects, on liturgical and canonic practice, on pan-Orthodox unity and cooperation, and on inter-Orthodox problems. In 1971 there were articles in this section touching on the history and life of the Church of Antioch, the Bulgarian, Polish, American and several other Orthodox Churches, for instance: Father Aleksandr Dubrovsky's article "The Orthodox Church in Poland" (No. 1), Bishop Germogen Orekhov's "His Beatitude Elias IV, Patriarch of Antioch and All the East" (No. 2), Professor Konstantin Skurat's "The Autocephalous Orthodox Church in America" (Nos. 5, 6), Andrey Ignatiev's "His Holiness the Bulgarian Patriarch Maksim" (No. 9) and others.

In the sub-section "From the Life of the Orthodox Churches," we publish brief items of news not treated in separate articles, but which it is felt may of themselves be of interest to our readers.

The section "Ecumena" illumines an important aspect of the work of the Moscow Patriarchate—its ecumenical activities. These are pursued along the lines of the World Council of Churches and the Conference of European Churches, and also through two-way contacts with many Churches of other confessions and

ecumenical councils and organisations. In this section we publish studies and articles of an ecumenical character by our own Russian and foreign theologians, documents of various ecumenical conferences, assemblies and discussions attended by representatives of our Church, news of ecumenical events at home and abroad, communications on certain aspects of the life and work of Christian Churches participating in the ecumenical movement. In the year now ending, we have, for instance, published the following articles in this section: Professor Nikolay Zabolotsky's "Further to the Discussion with the non-Chalcedonian Churches of the East" (No. 1), German Troitsky's "The Anglican Confession in Australia and New Zealand" (No. 2), Grigoriy Skobey's "On the Road to an Orthodox—Old Catholic Theological Dialogue" (No. 3), Archpriest Anatoly Kaznovetsky's "The Ecumenical Prayer of the Christians of Alexandria" (No. 5), Nina Bobrova "Uninterrupted Service to God and Man" (The Assembly of CEC, "Nyborg-VI") (Nos. 8, 9) and others. In Nos. 6, 7 was printed the interesting work of Father Paul Vergheze of the Syrian (Malabar) Church of India on "The Mutual Relationship Between God and Man and the World in the Works of Saint Gregory of Nyssa."

The task of the "Theological Section" is to acquaint the reader with the theological heritage of the Church and with new works in the sphere of ecclesiastical studies. In 1971, for instance, we published among other articles: the XIV Century Archbishop Nikolay Kavasily's commentary to the Divine Liturgy (Nos. 1, 3, 5) and also liturgical articles by such contemporary authors as deacon Evgeniy Samoylov's "Orthodox Vespers" (No. 2), "Vespers as Celebrated in the Russian Church," Aleksandr Ryabtsev's "Evening Song" (No. 3), Archpriest Mikhail Orlov's "Lenten Triodion" (Nos. 3, 4), etc., and also materials for hagiography and Church history, for instance: A. P. "The Image of the Saints Princes Boris and Gleb in the Cast Bronze Icons of the XV Century" (No. 5), the priest Anatoly Prosvirnin "The Holy Hierarchy Sophronius, Bishop of Irkutsk and Miracle-Worker of All Siberia," Andrey Roginets's "Saint Pimen the Great" (No. 9) and others.

In the "Books and Publications" section we print notes, reviews and annotations on periodical publications and new books published by our Church and other Orthodox Churches.

By being so many-sided and covering such a wide theoretical field, *The Journal of the Moscow Patriarchate* endeavours to correspond to the interests of readers at home and abroad, introducing them to various aspects of the life and activity of the Russian Orthodox Church and the most important events in the Christian world. We hope that a lively response from our readers will permit us to make our journal fuller and more interesting and will allow us to show them all the riches of Russian Orthodox Church life.

GERMAN TROITSKY



Pravoslavny Teologicky Sbornik



This series of "Orthodox Theological Symposiums" published in the Czech and Slovak languages fulfils a double purpose: first, it acquaints members of its own Church, and non-Orthodox readers as well, with new problems which have been brought up in the course of theological studies throughout the world and with the Orthodox point of view on these problems and, secondly, it introduces its readers to the original work of theologians of the Orthodox Czechoslovakian Church—professors of the theological faculties of Prešov and parish priests.

From the works by Czechoslovakian authors we would make special mention of the introductory article "On the 1100th anniversary of the death of St. Cyril-Constantine" by Metropolitan Dorotej of Prague and All Czechoslovakia—originally a talk delivered by the author during the ecclesiastical solemnities on May 11th, 1969, in Sofia, Bulgaria. Interesting are the author's thoughts on the significance of the great work of St. Cyril and his brother St. Methodius in the spiritual development of the Slavonic peoples and on the concept of an independent Orthodox Church in the history of Czechoslovakia. At the same time, the author tells of recent events in the Czechoslovakian Orthodox Church in connection with attempts on the part of Catholics of the Eastern rite to proselytize a large section of Orthodox believers.

A thorough-going knowledge of contemporary theological and philosophical problems is, of course, an essential condition of that serious, original thought which the Orthodox theologian puts into his attempts to establish a theological solution to the problems constantly being set him by life itself, giving, according to the requirements of Holy Writ, "a reason of the hope that is in you" (1 Pet. 3, 15). The articles translated from foreign publications may be said to come under this category. Professor Archpriest John Meyendorff's article "Orthodox Theology in the Modern World" gives a survey of the range of problems which at present engage Western theological thought. The author seeks an answer to these problems from the point of view of living Orthodox theological tradition, advancing five basic theological tenets in the spirit of the patristic, Orthodox conception of the world: a) the world is not divine and stands in need of salvation; b) man is a theocentric being; c) Christian theology centres around the person of Christ; d) true ecclesiology is personalistic and e) the true understanding of God is Trinitarian. Most interesting also is the late Professor Paul Evdokimov's article (actually, an extract from a book) "Orthodoxy" (An historical introduction)," in which the author introduces his reader to the fundamental problems of Orthodox theology, past and present.

The vital question of how to convey to people of the modern world, who have difficulty in un-

derstanding the symbols and language of the Church, formulated long ago in quite another historical era, and all the wealth of Orthodox liturgical and prayer life, is touched on by Metropolitan Antoniy of Surozh in his article "Thoughts of a Participant in the IV General Assembly of the World Council of Churches at Uppsala, 1968: on Divine Worship and the Style of Christian Life," an article already familiar to readers of this journal in Russian. See J. M. P., No. 9, 1968.

Pan-Orthodox Consultations have become, over the last ten years, a characteristic feature of Orthodox life. They are vigorously preparing the ground for a future Great Orthodox Council and for closer contacts with the Eastern Orthodox (non-Chalcedonian) Churches, the Anglicans and the Old Catholics. Archpriest Paul Aleš's article gives us a survey of their work. The author maintains that the Orthodox Church in Czechoslovakia, which lives surrounded by the traditions of other creeds and therefore is faced with a specific complex of problems in the accomplishment of its mission, can and should offer an account of its practical experience and problems to such a Pan-Orthodox assembly for the discussion of Her sister-Churches.

Interesting is the subject of the study of Prof. Dr. Leonid Berezovsky of the theological faculty of Prešov. In an article entitled "The Typology of Human Character and the Problem of the Diaconate" he seeks to combine in one single not uninteresting whole the scientific conclusions of several research-psychologists, who have attempted a classification of the various types of human personality according to their characteriological indications with vital questions of the pastoral approach to the individual according to the duty of Christian service to one's neighbour. Pastoral problems are also the subject of Archpriest Lév Doseděl's article on "The Three-fold Ministry of the Spiritual Pastor." This three-fold service consists in the pastor's, according to the example of Christ the Saviour, 1) being in constant spiritual contact with his flock, taking care for their wants (particularly of the sick, the elderly and those who are seeking a response to definite spiritual needs); 2) preaching the Word of God with a due sense of responsibility and understanding of the psychology of contemporary people and 3) pursuing the vocation of prayer and celebrating the Holy Sacraments as the Church's means of Salvation.

A large part of the symposium is devoted to historical studies.

Archpriest Paul Aleš, in his work "The Byzantine Understanding of the Mission of the Church and the Question of the Cyril-Methodius Divine Service in Slavonic" (a lecture from a series read by the author at the Roman-Catholic Theological faculty in the town of Olomouci in May 1969), sets out to prove that the fundamental idea of the mission of the saintly brothers Cyril and Methodius among the Slavs of Moravia in the IX century was not so bound up with diplomatic and political influ-

* Pravoslavny teologicky sbornik, III, Praha, 1971, 141 pp. Ed. Archpriest Paul Aleš.

ence as was usually the case with Western missions, but was, on the contrary, concerned first and foremost with the organisation of Church life and of communicating the full meaning of the Divine Services and the Liturgy. St. Cyril's invention of the Glagolitic alphabet and, later, his translations of the Gospels, the Epistles and liturgical texts from the Greek originals into the Macedonian dialect of the Slavonic tongue which thus became elevated to the level of the first literary language of the Slavs—all this was done in a practical spirit of service to God and Christian enlightenment. The missionary work of the Thessalonian brothers was accomplished at a period when Byzantine culture was in full flower. In liturgical creative work this period was characterised by the creation of canons of Divine Worship. The art of the hymn-writers and the authors of the canons attained its culmination in the IX and X centuries. Works that have come down to our times bear witness to the fact that St. Cyril and his brother were the founders of this Church poetry amongst the Slavs. This work on the canons of Divine Worship was continued amongst the brothers' pupils in Bulgaria (the Schools of Okhrid and Preslav) and also in that part of Czechia which bordered on Moravia and whither, after the Latinisation of the Moravian Church, the exiled disciples of Saint Methodius took refuge. The Czech Church Slavonic canons in honour of Saint Lyudmila and Saint Vyacheslav, which have been preserved in Russian circles, bear witness to the unbroken traditions of the Eastern Church and of Her spiritual writings in Czech territory in the X, XI and XII centuries. On the basis of an analysis of data from first sources the author proves convincingly that the Thessalonian brothers themselves celebrated divine services according to the rite of the Eastern Church, and never abandoned that rite. The theory that, later on, they renounced the Eastern type of worship in favour of the Latin is insufficiently grounded in historical fact. Equally artificially built up and insufficiently founded in fact is the theory (uncritically repeated by many scholars to this day) that the saintly brothers and, in particular, Saint Methodius, accepted as his "own" liturgy the new model of the Unional liturgy of Saint Peter, a compromise between East and West. The very doubtful passage in the XI Chapter of "The Life of Saint Methodius" does not prove either the obligatory or the exclusive use of the

liturgy of St. Peter in the Moravian Church; at most it is admissible to suppose—and that provisionally—that St. Methodius may have used the liturgy of St. Peter on the day devoted to his memory just as, in some places, the Eastern Church uses the liturgy of St. James on the day when this Apostle is specially remembered.

M. Slavik's article "Moravian Influences on Czech Territory," dealing with the end of the IX and beginning of the X century, is based largely on archaeological data from the findings at Stara Kouřum in Eastern Czechia. *Objets d'art* recently discovered here by archaeologists confirm the thesis that there was a very definite bond between Moravian culture and Church life in Czechia. A native of the district of Stara Kouřum, St. Procopius, the founder of the Slavonic monastery on the River Sazava, kept in contact with the Orthodox Church in Kievan Russia after the separation of the Western Church from the Eastern in 1054.

V. N., in the article on "The Question of Orthodoxy and Union in Eastern Slovakia," describes the historic struggle between the Orthodox inhabitants of Eastern Slovakia and Transcarpathia to preserve the Orthodox faith of their fathers at the time of the so-called Marmarošsko-Sihotský Trial, staged by the Austro-Hungarian government against the inhabitants of the country-town of Iza at the beginning of the present century.

The theological symposium finishes with an assortment of homiletic materials for the assistance of parish priests.

The editors are preparing for publication, as we see from the note on p. 3 of the symposium, a work by the martyred Bishop Goraza, the renovator of Czech Orthodoxy. This work was written during the Second World War until his arrest by the Gestapo and his death on the 4th of September 1942. In it, he subjected fascist ideology and politics to a severe critique from the point of view of an Orthodox Christian and gave an Orthodox view of the spiritual trends in the histories of the Czech and Slovak peoples. The work of this great patriot and holy Bishop has been preserved in fragmentary form to our days and will be published on funds raised by subscription under the title "On the Life of the People," as a document commemorating the love of country and of Church shown by an author who laid down his life for his friends—for their life, freedom and hope of happiness.

P. SH

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DOCUMENTS of the Fourth All-Christian Peace Congress

Prague, September 30 - October 3, 1971

MESSAGE

I
We, who have gathered together from the majority of Christian Churches and 49 countries here in Prague, a city of rich ecumenical traditions September 30-October 3, 1971, for the Fourth All-Christian Peace Assembly, greet all Christians and all Churches of the world, as well as the international Christian organizations, with the words of the risen Christ: "Peace be unto you" (Jn. 20, 19). We, old and new co-workers of the movement, have assembled at the invitation of the Christian Peace Conference, and wish to express our conviction that the disciples of Christ, the Prince of Peace, are committed by their Christian faith, at present more than ever, to work for the peace of all mankind and for social

justice so that all men may enjoy a life worthy of man. The CPC is open for cooperation with Christian Churches as well as with groups and individuals who put their forces at the service of peace. It is also ready for cooperation with those, who have ceased their cooperation as well as with those who are aware of their duty and responsibility towards peace inside the CPC, and who want to put their forces at the service of peace and justice. This call to responsibility is addressed to all Christians irrespective of any possible differences among them, or of the political and social systems, the country and continent, they may live in.

II
The Prague discussions have been conducted in terms of Psalm 85, verse 10: "Mercy and truth are met together; righteousness and peace have kissed each other," about the main theme: "Our Common Responsibility for a Better World." In the light of the biblical message, we have fathomed the depth and richness of peace so craved by mankind living in an age of possible final destruction, in a world of bloody wars, of tensions and injustices.

1. In the light of the mercy of God, who preserves and cares for the world, we discern more clearly the full measure of human ruthlessness, manifested in all forms of exploitation, oppression, bloodshed, in short, of inhumanity. The greatest danger for the survival and peace of mankind stems from political and economic imperialism.

2. The Message of God's faithfulness reveals our frequent disloyalties towards God and fellow men, our individual, social, national and international egoism, while the message of God's Word summons us to faithfulness to, and solidarity with, our neighbour.

3. We have experienced the power of God's love, but the world is without peace. Men are fighting against men, oppressors against oppressed, exploiters against exploited, dominant imperialistic forces against people searching for liberation and change of social structures, oligarchies fighting against the demand of the people for self-determination and social equality.

4. God has willed peace for this world and continually calls his people to work for that peace. There is a great deal of restlessness; bloodshed is still going on in Vietnam; in West Asia (Arab-Israeli conflict) the political situation gives cause for the greatest uneasiness; in Europe there is still no stable and collective system of security. The misery of millions of refugees from East Pakistan, the political and economic blockade of Cuba in Latin America, colonial exploitation and neo-colonial expansion, as well as events like those in Ulster remind us with dismay of the fact that our world suffers from the lack of peace in many places.

III
1. God's commandment makes it the duty of Christians to support the forces of peace in the present hour of world history. In some parts of the world, this would mean supporting the

struggle for liberation without which peace would not be a reality.

2. We are pleased to state that the Christian Churches of the world have in these past years

advanced considerably in the service of mankind. After having been engaged in internal and individual questions, the Churches are more and more taken up by problems which concern the whole of mankind and by social questions. We can hardly think of any international Church meeting where peace and social progress should not be advocated.

From Assembly to Assembly, the World Council of Churches spoke with increasing clarity in

favour of world-wide peace. It condemned war as a crime against the will of God. It called for elimination of war as a means for settling political problems.

We also are aware of the endeavours in the Roman Catholic Church to work for the construction of a better world in the spirit of "Pacem in Terris." We strive for such forms of cooperation which stride forward to this aim in the interest of mankind and peace.

IV

1. The Christian Peace Conference has, from the very beginning, considered the struggle against weapons of mass destruction and for disarmament as one of its most important tasks. There has been no change in this basic orientation of its activities. We therefore welcome all treaties on the atomic weapon tests ban, on the non-proliferation of atomic weapons, on measures against accidental outbursts or deliberate provocations of incidents involving the use of atomic weapons, and on the prohibition of bacteriological weapons.

We, however, emphasise that there must be taken further steps concerning SALT, chemical weapons and conventional arms.

For these reasons we support the calling of a World Disarmament Conference, the calling in of a conference of all five atomic powers and the constructive furthering of the SALT talks as well as the disarmament talks now going on in Geneva.

At the same time, we express our conviction that psychological warfare is a weapon of those forces that block the way of mankind towards peace by threatening with war and arms race.

We emphasise that the policy of mutual deterrence ignores the issues of justice. Mankind must break out of this vicious circle.

2. Christians have the responsibility for promoting harmony, peace and justice among the family of nations. The existence of different systems of society makes this task particularly challenging for Christians. The acceptance of peaceful co-existence is a necessary starting point for the fulfilment of this task.

We consider that one of the essential prerequisites of peace is a greater understanding and co-operation between the two great socialist countries, namely the Soviet Union and the People's Republic of China.

The Christian Peace Conference attaches great importance to the function of the UN. Christians of the whole world should do all that they can to make the UN become the universal world community as expressed in its Charter. In practical terms it means the readmission of the People's Republic of China to the UN, which has always been demanded by the CPC. We express our satisfaction over the recent developments of the real possibility of China being seated in the UN. At the same time, we affirm the importance

of the GDR and the GFR, and the Korean People's Democratic Republic also being accepted as members of the UN. It is equally important that Christians give their full support to the peace efforts of the UN.

3. The oppressed nations want justice, especially those living in the Third World: the millions living in Asia, Africa and Latin America want liberation from unjust social structures.

One of the most revolting forms of social injustice is racial discrimination. We are pleased that Christians in many places (Rhodesia, South Africa) are fighting in the first ranks against racial discrimination. We warmly commend the programme of the WCC to combat racism and call upon all Churches and Christians to give full support to that programme.

The fight against colonialism and the support of the liberation movements have been placed more and more in the foreground of the attention of Christendom. Many Christians risk their lives by participating in the liberation fight of African nations still under the yoke of colonialism (Angola, Mozambique). We affirm our solidarity with these liberation movements.

The hopes placed in the development of nations have not been fulfilled. Although the matter of development is in the foreground of general interest, this concept has caused bitter disappointment among the nations of the Third World. The watchword of development conceals, in many cases, neo-colonialistic plans.

In all these nations, a radical social change through revolution is needed for real development. In those situations where institutionalised violence precludes any other possibility, there may be justification for the use of force for the attainment of this objective. The goal of development is the creation of new structures whereby the powerless masses can capture power to regain their legitimate human dignity.

4. We know that many Christians are being misled by anti-Communist propaganda. We therefore want to call the Churches' attention to the fact that the essential points is the realisation of our responsibility for peace and the creation of a better world, and that they should refuse all concepts which bear the character of anti-Communism and which lead the peoples astray from their struggle for peace and justice.

V

Mankind is longing for peace and for a life in dignity and justice. But the hotbeds of war and crisis in the world have not been eliminated! They demand ever new victories by the peoples

who are being drawn into them. Here we must think first of all of the continuing acts of war in Indochina, for which the USA have full responsibility. These acts of war endanger the lives of

the peoples of Vietnam, Laos and Cambodia. We further think of the difficult destiny of the peoples in the Middle East which is the consequence of Israeli aggression.

When we spoke in the Message of the 3rd ACPA of the interdependence of the nuclei of crisis, we expressed a view which has maintained its validity. We must therefore emphasise how the hotbeds of war in the Far and the Middle East are connected with the hotbeds of crisis in other parts of the world, especially in Europe.

Even though recently we may have observed in Europe important signs of positive developments, i.e., the treaties between the USSR and the GFR and between the People's Republic of

Poland and the GFR, the agreement of the Four Powers on West Berlin, the increase of the movement in favour of the recognition of the GDR on the basis of international law, there is still no stability of international relations on this continent, which would guarantee a normal life of the peoples in Europe. We, therefore, hold it urgently necessary to eliminate all hotbeds of crisis in the struggle for a better world. An important condition to reach this is the interdependence, the struggle of all forces which stand for a world in peace.

On important world political problems, the 4th ACPA issues special declarations, such as on Vietnam, European security, Arab-Israeli conflict, East Pakistan, racism and South Africa.

VI

1. The Christian Peace Conference endeavours to analyse, from the standpoint of Christian faith and on political analysis, issues of the time and to contribute to their solutions which are indispensable for the peaceful life of mankind. The Christian Peace Conference wants to be a forum where the only requirement is the desire for peace and justice and where different opinions are mutually complemented and corrected on this basis, and from where world Christendom is served with an unmistakable guidance which also takes the risks.

The Christian Peace Conference is not an end in itself; it is an instrument of service for the reconciliation of mankind today and for creating justice and peace. To perform this task, it appeals to all forces and is ready to cooperate with all

organisations and movements working for peace, such as the UN, the World Peace Council and the CCIA.

2. The whole world longs for peace and justice. Millions upon millions of people work, more and more consciously, for the realisation of peace. And yet the abyss between the peace desire of hundreds of millions of people and the constant tensions and bloodshed is dangerously great. To reduce and to eliminate this gap and to develop the conditions for the construction of a better world is the common responsibility of Christians today. We are realising this responsibility in the hope of our faith, according to which "Mercy and truth are met together; righteousness and peace have kissed each other" (Pss. 85, 10).

Statement on Vietnam (Indochina)

I.

The fight of the Vietnamese people against American aggression has reached a decisive phase in these last weeks;

1. It is more obvious than ever that there can be no military solution of the question. Those who counted upon this, basically misunderstood the social and political situation in Asia. They were unwilling to realise the basic truth that the revolutionary state of things in Asia had deeper and wider connections, an inseparable part of which was the fight of the peoples of Indochina for their freedom and independence.

2. On the very basis of the data disclosed in the past months, we have more than enough evidence for the fact that this cruel war grossly contradicts not only God's laws, but also the moral norms and the human dignity of man.

a) The war crimes committed at My-Lai and Song My shocked the world and, at the same time, inflicted a severe blow to the moral prestige of "Christian" America. The use of napalm bombs and the resort to chemical and biological warfare are terrible crimes not only against the people of Vietnam but all mankind.

b) The publication of the Pentagon Papers shows that this war was started without consulting the American people, and is continued by deceiving them.

c) After Vietnam and Cambodia came Laos; but neither this escalation of the war nor the policy of Vietnamisation have effected the result desired.

II.

1. The immediate, total and unconditional withdrawal of American and allied troops from Indochina is the first and most urgent step. It is necessary that the US Government should fix, under obligation, a definite date for the total military withdrawal. We demand at the same time that all American air-raids on the DRV be finally stopped.

2. The people of Vietnam have the indisputable right to decide their own fate without any foreign interference, and all diplomatic decisions on Vietnam should ensure this freedom.

3. It is necessary that the US Government should give a concrete and clear answer to the seven-point peace proposal of the Provisional Revolutionary Government of the Republic of South Vietnam. This answer cannot be avoided by any diplomatic device and manoeuvre. This is required not only by the public opinion of the world, but also by the hundreds of American families anxious for the return of American prisoners of war.

4. The Paris peace talks offer a proper plat-

form for the peaceful solution of the problem. The people of Vietnam and the Government of the USA must negotiate peace in Indochina, even if there are obvious and important international implications.

III.

Millions of Christians, many Churches and ecumenical conferences all over the world have often and repeatedly expressed their condemnation of the endless bloodshed in Indochina. Many Christians in the USA have taken an active

part in organising protests against the Vietnam war.

The Christian Peace Conference solemnly repeats, at the Fourth All-Christian Peace Assembly, its earlier position taken up in this matter, and assures the peoples of Vietnam and Indochina of its support of their just fight. It appeals to Christian Churches to increase their activity in order that the pressure of public opinion be strengthened and that the peoples of Indochina may obtain their long-expected and well-deserved freedom, independence and peace.

Resolution on European Security

The frontier between the two social systems—capitalist and socialist runs through Europe. The antagonistic systems, highly equipped with nuclear and conventional weapons, here face each other immediately. Europe, which was the very centre of both world wars in our century, must not become the starting point of a third world war.

I.

In Europe there have been signs, in these last years, of a political development which tends towards the stabilisation of security on this continent and towards the demand for a world-wide process of détente. We mention here only the most recent and, at the same time, the most significant events: the treaties signed by the USSR and the Polish People's Republic with the GFR, the conclusion of an agreement of the four powers, France, Great Britain, the Soviet Union and the USA, on West Berlin. We welcome these treaties and agreements, and we are sure that they will make a positive contribution to the strengthening of European security.

We do not overlook, however, that these positive phenomena cannot be viewed in isolation. The interdependence of the hotbeds of crises analysed in the Message of the Third All-Christian Peace Assembly still applies to Europe. We would fall into an euphoria not warranted by realities, if we did not hear the discordant motifs in the "European concert"—motifs discordant not only for the nations of Europe, but also for those of the Third World. Imperialist expansion and neo-colonialism come in this category, and we know that anti-communism will not be confined to a single continent.

Appraising the positive signs of détente and the negative features of imperialist politics in Europe and from Europe, we regard the creation of a system of collective security in Europe as the main objective of a strategy of peace on this continent. We are aware of the fact that the achievement of this aim in terms of peaceful coexistence would have a favourable effect on social and political changes in Latin America, Africa and Asia, and, of course, also on the efforts to eliminate the hotbeds of crises in Indo-China, Pakistan and the Middle East (Israel against the Arab States).

II.

A decisive first step on the way towards creating a system of collective security in Europe would be to convoke without delay a Pan-European Conference on Security and Cooperation. We are pleased with the good advance made in its preparation by bilateral and multilateral talks. We are also glad that more and more European states have announced their consent. And we have taken note with great interest of the initiatives of Finland for the realisation of that conference.

In the interest of strengthening European security we consider it of extraordinary importance that further steps should be taken without delay for the solution of problems still unsolved today.

We include among these:

- The ratification of the treaties of Moscow and Warsaw by the GFR has a priority and special urgency. The atom-stop agreement has not yet been ratified by the GFR and other states.

- The recognition of the GDR by international law and the entering into diplomatic relations with her on the part of the GFR and other European states are overdue already.

- The admission of both German states to membership of UN should be actively furthered.

- The Munich Agreement should be declared by the GFR as invalid from the very beginning. We expect the GFR to develop her relations to Czechoslovakia in these terms.

- We consider the promotion of measures for disarmament and negotiations on the reduction of troops in Europe without any disadvantage for those concerned especially important.

At the same time, we are aware of the fact that the resistance of Rightist forces in the GFR against the détente in Europe is ever increasing. There have started disturbing manoeuvres of reactionary politics against the promotion of European security in other countries, e. g., in Great Britain, too.

In analysing these European problems, we have reached the conviction that peaceful coexistence is an effective instrument of creating peace in Europe and the peaceful solution of problems in other parts of the world.

As a Christian peace movement, we are of the opinion that all efforts to create collective security in Europe, as a constituent part of the strategy of peace, should be enforced not only on diplomatic level alone. We are firmly convinced that the struggle for peace in Europe, which is also directed against the strategy of imperialism in other parts of the world, is an issue that concerns all nations. That is why we welcome the efforts of the World Peace Council, that is why

we support the convocation of a peoples' congress on European security.

We appeal to the Churches and Christian organisations in Europe—e. g., the Conference of European Churches, Catholic organisations like the Berlin Conference of Catholic Christians from European States and Pax Christi—to make their contribution to the ongoing analysis of the European situation and to promote all efforts aiming at the creation of a stable and collective system of security in Europe.

Resolution on Racism

Racial injustice is one of the most inhuman forms of all injustices and oppressions to which people are subjected. While racism takes different forms in different regions and situations of the world, it is everywhere closely linked with economic and imperialist exploitation.

During recent years the concern for justice to people subjected to racial discrimination has been steadily growing both in the Churches and in secular society. Churches need to express the Christian concern for racial justice unambiguously. The goal of racial justice is the liberation of people from all kinds of exploitation and their restoration to full human dignity. Such liberation will not be complete without a radical redistribution of economic and political power.

Churches also need to commit themselves to solidarity with all the racially oppressed peoples and to the task of working for their liberation. In this regard we appreciate the action taken by the World Council of Churches to set up a programme to combat racism and urge all Churches and Christians throughout the world to cooperate wholeheartedly with this programme. Churches should reject all kinds of theories of superiority of particular races including the use of the Bible to support such racial theories. We Christians firmly confess the basic truth that in the eyes of God all men are equal. Therefore, we condemn all kinds of racism as sin against God and man as it has been expressed in the declaration of UNESCO of 1967 and in the Uppsala Report of the World Council of Churches of 1968. We welcome that the United

Nations has designated the year 1971 as a year for all people to work for the elimination of racial discrimination.

The Fourth All-Christian Peace Assembly declares:

1. The racist regimes in South Africa, Rhodesia and the Portuguese colonies are an open challenge to peace-loving mankind. The economic and military aid given to these regimes, including the grants for the dams in Cabora Bassa (Mozambique) and in Kunene (Angola), on the part of certain states, especially those of NATO, delays the elimination of racism and the full liberation of the African peoples.

The efforts of UN to obtain legitimate rights for the African population in the Republic of South Africa, in Rhodesia and Namibia should be actively supported by Christian Churches, groups and personalities. We Christians should to the same degree support the activity of the Organisation of African Unity.

2. We have sympathy with the liberation movements and organisations in Angola, Mozambique, Guinea-Bissau, as well as those in the Republic of South Africa, Rhodesia and Namibia, which constitute important parts in the anti-imperialist front.

We are, further, in sympathy with the organisations and movements in the USA fighting for civil rights, and we take side with the efforts of the Southern Christian Leadership Conference led by Dr. Ralph Abernathy.

We demand that Angela Davis be freed.

Resolution on South Africa

In his report to the 23rd Session of the United Nations Organisation three years ago, the Secretary-General U Thant, said: "The situation resulting from the unresolved question of the policies of apartheid of the government of the Republic of South Africa has, in the past year, become more serious than ever. The South African Government has also been attempting to consolidate and extend the influence of its racial philosophies in neighbouring territories, notably Namibia and Southern Rhodesia. The South African Government, in defiance of the resolutions of the Security Council and the General Assembly, has enacted new legislations aimed at the consolidation of racial separation and segregation and the repression of the opponents of its policies. Some of the new measures seem to

indicate clearly that the Republic of South Africa is definitely moving towards the exclusion of any possibility of peaceful change of the system of government and the achievement of political, economic and social equality of its non-white majority."

The IVth All-Christian Peace Assembly notes with great concern that the situation in South Africa is still tense, thousands of opponents of the South African Government still rot in South African prisons. At present, the Dean of Johannesburg's Anglican Church, Father Gonville French-Betagh faces charges for allegedly promoting the aims of the banned African National Congress and the South African Communist Party. He is facing a severe sentence.

The above-mentioned organisations represent

the authentic voices of the 18 million oppressed Africans and other non-white groups who for nearly 50 years have been conducting a peaceful struggle for a better South Africa, but whose efforts have always been met with violence and terror from the government, and who have now been forced to meet violence with violence.

The IVth All-Christian Peace Assembly appeals to all its members, all Christian Churches irrespective of their faith, political ideology and social systems of their countries; to all governments; political parties; trade union organisations; progressive organisations and individuals:

1. to mount campaigns for the unconditional release of all political prisoners;

2. for the quashing of all the charges against the Dean of Johannesburg, Father French-Betagh and all those who are appearing with him and for their immediate and unconditional release;

Resolution on East Pakistan

1. The situation in East Pakistan has been described by the Secretary-General of the UN as "one of the most tragic episodes in human history—a very terrible blot on the page of that history." Certainly since World War II there has been no greater human tragedy. Even though there has been quite widespread publicity of these tragic events in the press, radio and TV, we feel that the attention given is not commensurate with the magnitude of the tragedy. We are particularly horrified at the absence of adequate action by the governments of many other nations.

2. The untold agony and inhuman misery of nine million refugees from East Pakistan now in India, as well as those remaining in East Bengal, mount up to God in a piercing cry for immediate relief. As a result of a ruthless massacre of thousands upon thousands of innocent men, women and children, the flow of refugees still continues to pour into India at the rate of about 40 thousand a day.

3. The IVth All-Christian Peace Assembly has asked itself the questions: What has caused this tragic episode? What are the solutions to be sought? What does our Christian conscience say to us? On the basis of a serious study of the problem and impressions received by CPC representatives through personal visits to the refugee camps, and referring to the message of the Prime Minister of India, Mrs. Indira Gandhi, to our Assembly, the following observations are made:

- a) It is obvious that behind the worsening situation on the Indian subcontinent lies the burdensome heritage of imperialism and colonialism. Does this not raise the question whether the organisation of a state on a religious basis necessarily ensure economic and political stability to that state? Can the region in which the central government of a nation is located be allowed to exploit and dominate the people of another region of that nation?

- b) The people of East Pakistan have now for more than 20 years been politically suppressed, economically exploited and culturally discrim-

3. for the lifting of bans on all political organisations which struggle for political, economic and social equality of the non-white majority, such as the African National Congress, the South African Communist Party, the Pan-African Congress and the South Africa Congress of Democrats;

4. to campaign for the embargo on arms sales to South Africa as decided by the UN Security Council in 1963;

5. to oppose such economic, diplomatic and cultural relations with South Africa which could easily be used by the Government of South Africa in favour of conducting apartheid policy;

6. to press that the South African Government observe the 1966 UN resolution on Namibia (South-West Africa);

7. to give moral and material aid to the South African liberation movement.

inated against. Democratic protests have been but cries in the wilderness. Their fair demand for elementary justice has gone completely unheeded. Instead of accepting the legitimate claims and interests of the people of East Pakistan, the military dictatorship of West Pakistan has, with the active help and arms supplied from the USA, continued its oppressive rule. The support of the People's Republic of China further complicates the rule.

4. The economic, political and human aspects of the problem constitute a serious threat to peace in the area, and a properly effective solution should be urgently sought through political means. The problem of refugees as well as the oppressive situation in East Pakistan can be remedied only by creating the conditions necessary for a democratic, just and human order in Pakistan. To this end the All-Christian Peace Assembly made the following affirmations:

- a) A political solution should be found which is in conformity with the legitimate aspirations of the people of East Pakistan as expressed in free and democratic elections.

- b) Sheik Mujibur Rahman should be immediately released from jail along with the other political prisoners from East Bengal now unjustly detained or imprisoned.

- c) We appeal to the USA to stop the supply of arms to Pakistan.

- d) It is the inescapable obligation of the international community to be fully responsible for the maintenance of the refugees now in India until the conditions necessary for the safe return, with honour and security, to their homeland can be assured, and also for their return when the conditions permit.

- e) Churches and related organisations should arouse public opinion to press upon their governments the urgent necessity of taking political and humanitarian actions in the matter, in order to put an end to the inhuman conditions in which the refugees and the people in East Pakistan—78 million people who form the majority of the population of Pakistan—have now to live.

Resolution

Concerning the Israeli-Arab Conflict

Together with all friends of peace and friendship among peoples, Christians are deeply in sorrow about the serious international conflict, which, in 1967, was caused by the aggression against the neighbouring Arab countries of Israel with the military and economic aid provided by the USA and other imperialistic powers. Witnessed by the whole world the severe consequences of Israeli expansion are developing and the tragic fate of the people of Palestine takes its course: the occupation and the exploitation of Arab territories, the sufferings of the Arab population there and their systematic expulsion out of their territories.

The international community has welcomed the recent peace-loving suggestions of Egypt which provide, among other things, for the removal of the Israeli troops out of the occupied territories and the opening of the Suez Canal. In spite of these suggestions and also against the constructive efforts of several other countries, the Israeli extremists continue their policy of hindering the peaceful and just solution of the Arab-Israeli conflict. Israel and its helpers have the responsibility for the failure so far of the mission of Ambassador G. Jarring.

We Christians should not be silent about Zionist propaganda, which manipulates biblical terms, such as "God's chosen people," "promised land" and "elevation of Israel at the end of times." For us Christians this "chosen by God" Israel of the Old Testament reaches its fulfilment with the coming of our Lord Jesus Christ and is extended to everybody who believes in Him. One may by no means confuse the Old Testament term "Israel" with the present secular state of Israel. It is against the powers of imperialism that the Arab people are leading a just and heavy struggle by defending their countries, their freedom and their independence. Despite differences of political structures and policies among Arab states, their main struggle is part of the general revolutionary process in the fight of

the people of the Third World for their political and economic independence. The aggressive politics of Israel and the imperialist powers aim at treading the rights of the Arab people underfoot, at stopping the process of their development, and at subjecting them under their dictate. The task of overcoming successfully the consequences of Israeli aggression demand firmness of Arab unity, which was recently subjected to a hard test by the events in Jordan (intervention of government troops against the units of the Palestine liberation movement) and in the Sudan (bloody terror against progressive and democratic forces).

We are convinced that it is possible even now to find a political solution of the Arab-Israeli conflict in general and of the Palestine problem in particular which would really make it possible for people belonging to different political attitudes and religious and ethnic backgrounds to live together in peace and on grounds of equality in the Holy Land. Time has come to end Israel's policy of annexation and the Israelising of the occupied Arab territories and the occupied part of Jerusalem.

We appeal to all Christian Churches, associations and organisations, to all Christians to undertake the necessary steps in exhorting the governments and wide parts of the public of their countries to make a maximum contribution to realise the resolution of the Security Council of UN from November 22, 1967. We affirm our faith that the UN can make a great contribution to maintain peace and security in that area.

We appeal to all Christian Churches, associations and organisations to make efforts for a speedy and just solution of the problem of the Palestine refugees.

We need to cooperate with all people of good will so that the mutual respect of sovereignty, frontiers, territorial unity and independence shall become for all countries in the region the basis for a safe and just peace in that part of the world.

CORRECTION

Page 38, right column

Lines 40 and 41 should be in the reverse order: line 40 is a sub-heading.



The church of our Lady of Kazan in the village of Verkhnie Kotitsy, the diocese of Kalinin.

